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God's Hand in Egypt and the Sudan.

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THE providences of God in the entering of both Egypt and the Sudan are marked. The success and steady progress of the work in Egypt since the beginning, fifty years ago, has indicated his special care and guidance. God evidently had intended that our church should be the instrument in showing the way of life to those occupying that historic land.

In the unmistakable providence which led up to the undertaking of the work fifty years ago, we notice first: the leading of Dr. Paulding from the Damascus mission to Cairo in search of health—and the thought that became a strong conviction in his mind that Egypt was an open field for the gospel. Coincident with this firm conviction was the fact that the missionaries in Syria were conscious of limitations in their own field, and of the necessity of widening their work. There was also a desire on their part to provide a refuge for their missionaries in view of the threatening troubles in the Turkish Empire. God certainly led Dr. Paulding to see the great spiritual need of Egypt and to plead with his church at home to enter the open door. It was an "open door and effectual," although he himself was not permitted to enter in.

Another evidence in this chain of circumstances showing the leading hand of God, was the failure of other missionary efforts to establish permanent work in Egypt. The Moravians had attempted work in Cairo and other places and, after enduring hardships and persecutions, had preached Christ earnestly, especially endeavoring to bring back the Coptic church from its nominal Christianity to the real life in Christ Jesus; but their work terminated about 1800 with no organized effort. When the way again seemed open into Egypt after Napoleon's defeat, the Church Missionary Society entered. After earnest labor on the part of their missionaries, the field was practically again left, and in 1854 when our church began the work there was but one missionary of this society at work in the field. At different times was work begun by other societies; but for a number of years, indeed until but recently, this most strategic and most interesting missionary field seems to have been reserved by providential care for our church to enter. The question comes: Will we be true to our trust or will we allow another to take our crown?

Another favoring providence at the time of the establishing of the mission, was the kindly rule of an enlightened and liberal prince, Said Pasha. No such favorable opportunity had come for twelve hundred years previous.

Wondrous have been the guidings of God's hand as we trace the history of the intervening years. "It has been blessing all the way," even though that way led often through valleys of shadow when the days were filled with anxiety and the nights with earnest prayer. "He that went forth with weeping has returned rejoicing, bringing his sheaves with him." The promises of the Psalm of protection—the ninety-first—have been fulfilled to a marked degree in the history of the Egyptian mission. Several times has the dread pestilence stalked through the streets of cities and villages, carrying away hundreds daily, but it seldom came nigh the home of the missionaries. There was a time when the cry "Death to the Christians" was heard coming from infuriated mobs in Alexandria and Cairo. A general massacre seemed imminent for Arabi, with his insurgent forces, had stirred to a white heat the fanaticism of the Mohammedans. But the day of terror came upon Alexandria only, and even there God's special care over the missionaries and mission property was evident. Providential oversight has been peculiarly manifest in a financial way. Oftentimes when the treasury was empty and the needs were pressing, days of perplexity and distress have been followed by days of thanksgiving and praise, for God had answered prayer. God Himself had raised up friends for his work; generous gifts had come from unexpected sources; God had provided for his servants.

Another indication of God's favor in the work in Egypt is the strong Christian character of the men and the women who have been engaged in the service. Men of peculiar ability, such as Dr. Lansing, a scholar of wide reputation; men of strong purpose and unswerving faith have served the church in Egypt. We note particularly Dr. Hogg, whose death was mourned by all classes of the people from all parts of the Nile valley. Of this true servant of God Dr. Bliss wrote: "He is the prince of Bible workers in the land of darkness." I can not linger to mention names of many who "wrought righteousness" in the land of Egypt. Sometimes I have thought that one reason for the substantial character of the work in Egypt was the strong foundation laid in the early days of the mission by the great emphasis placed upon the Bible and Bible study. Glance over the pages of the early history of "Our American Mission in Egypt," and you will find that the seed of the Word was sown carefully and faithfully, and although the reaping time came slowly, yet the harvest was all the more abundant because of the deep sowing and deep rooting. The seed thus sown has brought forth a hundred fold. The gracious presence of the Holy Spirit has been "like showers that water the earth," and the laborers have entered into the joy of the Lord in beholding a bountiful harvest. Rev. Charles Watson, Secretary of our Foreign Board, said at the Semi-Centennial Convention held in Pittsburg: "This Semi-Centennial retrospect ought to excite in us deepest gratitude to God and also a new and living faith in the presence and power of the Holy Spirit. I read in periods of five years: 0; 4; 69; 180; 596; 958; 1688; 2971; 4554; 6379: 7324; (and at the close of 1904, 7757 members); and then I remind myself of the difficulties, of the opposition, of the hostile faiths, of the unworthy instruments in the face of which, and through which these results have been gained, and again I say with the deepest conviction of my soul, I believe in the Holy Spirit."

Now is a time when the work in Egypt is at the critical stage for the mission churches are stepping out of dependence into self support. When a native church begins to realize its own strength it enters upon a period of grave anxiety. It becomes necessary for it to find interests outside of itself to keep it from settling down into a state of self satisfaction and selfish indifference. The church abroad, as well as the church at home, needs the vitalizing energy which comes from earnest prayer and effort for the saving of others, to maintain its own spiritual life. So God in his wisdom led to the opening of the Sudan and the Egyptian church has a natural channel into which to send her energy as an evangelizing agency.

In missionary annals there is no record of a more interesting story than that of our church entering the Sudan. In all guidings of Providence there is none more clearly shown than those leading up to the entrance of our workers among one of the tribes of the black people of the Sudan, the Shullas of the White Nile and Sobat Rivers. It had always been the desire of the mission workers in Egypt to press farther up the river into Northern Sudan where the population speaks the Arabic language, and, by making Omdurman or Khartum the center, include also the Blue Nile region; but God led them farther south by closing the door of entrance to these Moslems near at hand, and guided them to a greater region among a people of whom the prophet Isaiah evidently prophesied in the eighteenth chapter: "In that time shall a present be brought to the Lord of Hosts . . . . . of a people tall and smooth, ... of a nation that meteth out and treadeth down, whose land the rivers divide into the place of the name of the Lord of Hosts, the Mount Zion."

Dr. Giffen, who is our pioneer missionary to this people, says: "How aptly is the land located for us. There are the three great rivers, ... the Atbara emptying into the Nile one hundred and fifty miles north of Khartum, and the Blue Nile emptying into the Nile at Khartum. Six hundred miles south of this farther up the Nile is another river called the Sobat, which empties into the Nile six hundred miles south of Khartum. These are the three great rivers that divide the land with their tributaries, and I believe that all of that region east of the White Nile was intended in that prophecy."

In his recent book, "The Egyptian Sudan," Dr. Giffen also thus refers to the striking prophecy of desolation: 'They shall be left together,' says the prophet, 'unto the ravenous birds of the mountains and to the beasts of the earth; and the ravenous birds shall summer upon them, and the beasts of the earth shall winter upon them.' "What better commentary can be found upon this passage than the records of events under Mahdism? Those that escaped the sword in battle, disease claimed, and those that escaped death by disease, famine claimed, until—think of it!—in two brief decades the population was reduced from ten million to two and a half million."

For years the poor black people of the Sudan have been the prey of relentless slave traders, and thousands have been carried away into Arabia, Constantinople and into all parts of the Levant. The great plain west and south of Omdurman is covered with glistening bones, remains of those who perished during the cruel El Mahdi's rule, while the others who survived were driven on under the savage slave driver's lash. Thousands of weary feet have crossed these plains and thousands of poor slaves have sunk by the way,—their sufferings unnoted, their cries unheard. But the vision that came to the prophet was not all dark. Listen to these hope inspiring words: "In that time shall a *present* be brought to the Lord of hosts of a people tall and smooth . . . . whose land the rivers divide." (R. V.)

Marvelous then is the opportunity, high is the privilege to have a part in the fulfilment of this prophecy to bring this people as a "present" unto our God. Two of the lands particularly alluded to in the Bible, and of whom special promise has been given—Egypt, whence "princes shall arise" unto God; and this land "rustling with wings" whose people shall be brought as "a present unto Mount Zion," in the providence of God have been assigned especially to our own beloved church. Do we appreciate this wondrous opportunity? Shall we be true to our high calling?

During the years of war following the heroic death of General Gordon in Khartum, the cry had been, "On to Khartum," and now Khartum had fallen into the hands of the English. Dr. Giffen says: "I believe God led the English into the Nile valley. It was a part of that Providence, a preparation for the work we were set seriously to do." When England had fairly secured control, then came the command to the United Presbyterian Church, "On to Khartum." But men and means were lacking. Now note another special providence. A gift of several hundred dollars was sent for work in the Sudan, and another gift of an English lady, $500 payable annually for Sudanese work, was promised. Soon after this another sum was available, and this from an unexpected source. The Board of Freedmen's Aid Society of London, England, was to be disorganized, and the question came to them: How shall we dispose of the money in our treasury, $9,605.60, in best accordance with the wish of the donors? It was suggested, without the knowledge of our Foreign Board that it be given to our Board, with the understanding that it would be used for work in the vicinity of Khartum and among the non-Moslem tribes in the White Nile valley. This amount was accordingly offered and our General Assembly directed that work be undertaken in the Sudan, feeling assured that God was unmistakably leading. After the field had been explored, and after consent of the government had been given, Rev. J. Kelly Giffen, D. D., and H. T. McLaughlin, M. D., were appointed to begin work in Omdurman, the old Dervish capital and in Khartum, the new capital, the two populous cities situated at the junction of the two rivers, the Blue Nile and the White Nile, as their waters flow together forming the great Nile river of Egypt.

This work in Northern Sudan, with Khartum as a center, had long been in the minds of the Egyptian missionaries. But just at the beginning of the long cherished undertaking a serious hinderance arose in the form of a positive refusal from the government to grant permission to engage in Christian mission work among the Moslems of the Sudan. Although this brought disappointment at first yet God was leading. In His great thought *now* was the time to reach the slave tribes beyond with the gospel.

While the conditions imposed by the government prohibited mission work in the Sudan among the Moslem people, permission was granted for work in the Protestant population in Khartum and vicinity and among the non-Moslem tribes 600 miles farther south in the White Nile Valley. This coincided with the terms of the gift so generously offered. After Dr. Giffen and Dr. McLaughlin had opened up work in Omdurman, they left the mission there and at Khartum in the charge of a native Egyptian evangelist, Mr. Gebera Hanna, an earnest worker, and his Bible helpers, and they took boats and supplies to enter again a new field where God was leading. "God made the way easy for us," they write, because of the special kindness shown to them by the Sidar, the Governor General.

One of the most interesting incidents in mission annals is the story of the landing on the Sobat river and of the first night spent at Dolaib Hill, the spot previously selected as the best point for a missionary station. Imagine, if you can, these four brave missionaries, Dr. and Mrs. Giffen and Dr. and Mrs. McLaughlin, landing on that March afternoon, 1902, on this strange spot. With faith in God they had their baggage taken ashore and sending the boats back to Khartum, six hundred miles away, they prepared to spend the night under the trees surrounded by several hundred naked savages, each of whom was armed with clubs and spears. Says Dr. Giffen: "We landed and saluted them with our blandest smile, but there was no response. We asked them to help us remove our goods and place them back under the trees, but not a man would move. We placed our goods under the trees and dismissed our boats, which returned toward Khartum. And may be that night was lonely! As these people went off to their villages some distance away, it *was* lonely, but we had our evening devotions and made our beds under those great trees, and went to sleep that night as peacefully as you sleep in the heart of a city; and for six weeks before we had a house or shelter of any kind those people never disturbed us."

Christian heroism and faith is never unrewarded by God, and these faithful servants of his had a rich reward in winning the confidence of these simple black people to an unusual degree. As recorded of his servants in ancient times, "God gave us favor in their sight." When Dr. Giffen and Dr. McLaughlin worked side by side upon the mud walls of their mission buildings, patiently encouraging these natives and gradually enlisting their service upon the buildings, they came nearer to their hearts and understood more fully how to win them for Christ. The Shullas now have absolute confidence in the honesty and fairness of our missionaries and their helpers, bringing their products and receiving value in exchange. This advantage is not to be overlooked as a special providence in view of the fact that the Sudan is now opening as a commercial center, and is rapidly filling with Mohammedan traders. A few years will settle the question whether these simple natives, with such qualities of character as will develop into a noble type of Christian manhood and womanhood, will be led to God through Christ, or will be led by the zealous Mohammedans into the worship of "Allah" through belief in the false prophet and all the accompanying evils of a false doctrine. Shall they learn the cold and heartless teachings of the Koran instead of the tender and loving story of the Bible? These poor Africans are ready for a religion; shall it be Islam with the sword as a means of persuasion, with polygamy and regulated silence as its code of morals, with good works as its method of salvation; or shall it be Christianity with the Bible as its sword, with pureness of life and character as its law of conduct, with faith in Jesus Christ as the means of salvation?

Besides this Shulla tribe in the White Nile region are two other powerful tribes, the Dinkas and Nuers. Like the Shullas they have only a vague and mythical religion of their own, and like the Shullas they are desirous of a more definite knowledge of God. There is an awakening among the Dinkas. They are sending messengers asking our missionaries to come and teach them. Especially do they want "the man with the bottles," the medical missionary. What shall we do for them? We have so few already on the field, so few to preach to thousands, so few to heal the thousands—only one physician.

One great indication of God's work in these lands is the growing evangelistic spirit among the Christian converts in Egypt. Many from our schools and colleges are pledging themselves for work in the Sudan, and many earnest native Christians are giving of their small daily wages to help in the Sudanese work. Good reports come of those native Egyptian converts who have already entered upon the work in the Sudan. As the young and active business men of Egypt go into this richly developing commercial and agricultural center, many of whom are members of our native Egyptian churches, there will certainly be an influence for Christ.

The greatness of this missionary opportunity appeals to us. Shall the people living in the land watered so richly by the great rivers coming down from Abyssinian heights be given over to the religion of the false prophet, or shall the Christian church awake to its great privilege of giving this people as "a present to Lord of Hosts?" The work is a mighty one, and we feel our insufficiency, but God has been with us and "He will bless us still."

The Religions We Deal With.

By Rev. S. A. Work, Cairo, Egypt.

EGYPT'S people, strange as it may seem, are pre-eminently a religious people. Could some modern Paul pass this way and behold her devotions he might repeat the words of the great apostle of the Gentiles, spoken to the Athenians many centuries ago, "I perceive that ye are very religious." And he might as truthfully add, "I beheld an altar with this inscription: to the unknown God". For though in all things they are truly religious, yet upon it all is a cloud of superstition that impresses one with the fact that it is an "unknown God," whom they "ignorantly worship" and whom we must needs "declare unto them."

First and greatest of all the religions we deal with, both in the numbers of its adherents and in the greatness of its hold upon its adherents, is Mohammedanism, the belief in the great prophet Mohammed and the profession of the great doctrine of Islam. The prophet of Arabia has as his acknowledged disciples at least nine-tenths of the population of Egypt.

As one of the younger missionaries in this land, it seems almost presumption for me to pretend to give any idea of this or any religion with which we have to deal. But as I have been asked to do it by an older missionary, I will do the best I can toward giving you a correct impression of this people. If I err it will be through ignorance rather than intention, and what I will say will be rather the impressions which these religions give me than any great discussion of their doctrines or practices.

Mohammedanism stands for and upholds the great belief of the oneness of God. "There is but one God and Mohammed is the prophet of God," is their creed. In opposition to heathenism, which worships many Gods, and in opposition to Christianity, which believes in the three persons of the Godhead, Father, Son, and Holy Ghost—three in one, it stands and says, "There is but one God." There is a measure of sympathy in our hearts as we hear this declaration from the great prophet and his devoted followers, and we can not help but admire the daring of the man who stood out so gallantly against the idolaters of his day. But what are the fruits of the religion which has this belief for its foundation? A tree is known by its fruits.

Perhaps one of the first evil fruits of the religion is the place it gives to woman. She seems to have no part in it at all. Religion is not for her. I said before this is a religious people. You see them praying in every place. Wherever a man happens to be at any one of the stated times for prayer, and in fact at any other time that he desires to pray, he prays. But woman never prays. You may see a hundred men praying daily and not one woman. She does not have an interest in the things of the future, except as she ministers to man's greater enjoyment, and that in a sensual way, in heaven.

The Mohammedan's idea of heaven is a very sensual one. His idea of God is not of a being free from sin. And so whatever may be said of the belief of the Mohammedan in the same God as we believe in, it is not true. You would not recognize in the being he worships the God which from childhood we have heard about. His ideas of God, though Unitarian, are nevertheless borrowed more from the heathen than from the Jew. One could hardly expect otherwise when he reads of the surroundings in which their prophet lived, and the conditions under which he received his prepration for his great work.

The Mohammedan's idea of heaven is a place where one has the free gratification of his passions, and a good life here is to be rewarded in the next world by a larger harem and less limitation in his lust. God is only an object of fear and is not attributed with any greater purity than their own ideas of purity. They do not ascribe to him those tender qualities of love, and pity, and mercy, and compassion. How barren is their religion of all that makes up the great hope of Christianity, the love and companionship of God!

Turning from this religion to the Coptic Christianity, one does not get a much brighter picture. Superstition, ceremonialism, ignorance, immortality are stamped all over it. One does not wonder, after seeing the sample which these Arab people had of Christianity, that it did not appeal to them, and that when they came upon Egypt they conquered and the churches were converted into mosques. Had Egyptian Christianity of the 7th century been of the Apostolic brand or the Reformation kind, we would not have the sad story to relate of its almost complete effacement by its enemies. With an Achan in the camp, with impurity in their midst, they could not but be routed by the powerful force of the oncoming conquerors.

The Copts have little idea of true vital Christianity. Like the Roman Catholics of our own nation, they have more the ideas of formality. Theirs is a justification by works and not by faith. And, not strange to say, their works are not of the kind to justify. Dishonesty, lying, impurity, are practiced in almost the same breath in which they pray to God. One has said, "If you see a man drunk in Cairo, you may know he is a Christian," (meaning of course by Christian, the Copt, who has been their only sample of Christianity). God speed the day when there may be so many of the true kind to belie that statement as may show them indeed what true Christianity is. Then and only then will the Mohammedan world be led to know Jesus Christ in spirit and in truth.

What has gone before is a rather dark picture. But though it may seem dark, still there are bright places in it. Those who are watching most closely cannot fail to see encouraging signs in both of these religions which now have the adherence of the millions of Egypt.

There is a spirit of inquiry abroad among Mohammedans that certainly is encouraging. More Mohammedans are reading the Bible to-day than ever before. Our Mohammedan preacher, Mr. Mikhail Mansour, every Monday evening speaks to a goodly number of Mohammedans about Jesus Christ, and there seems to be a greater interest shown from week to week. He speaks to little bands of men almost every Sabbath afternoon in the Azhar itself, (the great Mohammedan University here). This could not have even been thought of a few years ago. His Highness, the Khedive, received recently as a gift from the Bible Society, a beautiful edition of the Bible in Arabic, and was very much pleased therewith. Who knows but that his reading of it may bring him to know the Saviour or at least seek for some one to show him.

All these things lead us to the belief that there will be a change in this great religion soon. Their time worn traditions cannot stand the test of oncoming education and enlightenment. One of the two things will likely happen. Either they will be led to leave their religion and embrace Christianity, or not seeing in it the elements that attract to a true and noble life they will be led to infidelity and materialism. It stands in the power of the Christian Church to solve the problem. But it must be solved immediately; to delay may mean the loss of all.

In the Coptic church there is a sign of awakening, a call for reform. If all Christians will but see their opportunity now and place before these followers of the prophet a true vital Christianity that will appeal to them as something of power to transform life, something vastly better than anything they have known, there will be a great ingathering into the church of Jesus Christ. You can now understand what we mean when we ask the church to give us 280 missionaries in the near future. We mean that we wish to bring the need of a true vital Christianity before every one who now holds the name of Christian, so that we may be a great force in turning the Mohammedan people to Jesus. As Miss Hogg has aptly put it: "We wish to *sharpen the axe* that lies at the root of this false religion, that with it we may destroy it and build with its timbers the great altar to the Lord in the midst of this land of Egypt."

God help you and me to come up to our measure of responsibility in meeting this great crisis in the conquest for Christ."

The Condition of Women in Egypt.

By Mrs. A. M. Campbell, St. Louis, Mo.

WE came to this study from much reading of tracts, reports, printed articles and private letters with a vague inly impression that all darkest pictures belong to passing Egypt; that, even now the fading scene is being replaced by a brighter, better Egypt upon which we dimly discern tinges of the rising Sun of Righteousness, around which are suggestions of the halo of glory that crowned old Egypt in the times of the Pharoahs.

"Egypt" and the comments thereon in this paper are intended rather to mean her homes and her women, and the condition and apparent betterment of both. For here, as everywhere, there is a vital connection between the home and the progress of the whole country. "The welfare of the home is the welfare of the State" or, as Booker T. Washington says of his people, "Their homes determine, to a great extent, the character and destiny of the people."

I am not alone in this sanguine opinion, though most that we read "gets on our nerves," in a sort of hopeless way, with its stories and incidents and still darker suggestions of seclusion, poverty, filth, ignorance and sin. It is little wonder that this is so, for most of that we read is written by the missionary—the man within the rising structure—who, as builder, perhaps knows of this little defect or that needed improvement, who is irritated by the waste under his feet, or vexed by the freshness of plaster and paint; while we—the man across the way, see only the promise of a magnificent building, and our souls go out in joyful admiration.

The missionary is consumed with eagerness to see all changed to sweetness, purity and peace. He is too close to the sights, sounds and smells to realize that already a great change has taken place. He must look to his home-land for the money and the help to hasten the work to which he has given his life. He thinks of the individual ones dying without the Saviour; while we at home take in the points of the picture with perhaps, a distant and enchanted view.

Perhaps the respective view-points should be occasionally changed, for all truth is neither here nor there. If you would know more fully of the gross darkness that has for centuries covered that land, read "Our Sisters in Egypt," by Mrs. J. P. White, and "Educational Work in Egypt," by Miss Carrie M. Buchanan. Then recall your life-long readings of letters and annual reports and the burning messages brought to us by those returned, and you will receive an impression it is impossible for me to convey.

I believe mine is another message. Others may stir the sympathies and incite to action through the pity of it all; I will show what appears to me to be the urgency, the wisdom, yea, even the personal advantage, of going and of giving to the immediate help of those already there.

I would that the young might read me, for to them we look for this work, and to them will be the rich rewards. I believe if I were as they today. I would want to go to Egypt. If I were ambitious to see marvelous fruits of my labors I would choose to go to Egypt. If I were only ambitious for fame, and were eager to write my name on the top round of true success, still, I think, I would choose to go to Egypt.

Did you ever reflect that the area of Egypt is less in square miles than that of Texas and California? That the population is little more than that of the state of New York? That the two banks of old Nile are Egypt and its people are gathered into cities, towns and villages there? That the "silent and mighty missionary," the "Ibis," is rivaled now by the rush of a railway train, and that telegraph and electric cars aid as they only can in the developing of the country?

Did you ever reflect that, for fifty years the life-time of most of the active United Presbyterians of to-day, our beloved church has been annually pouring thousands of dollars and men and women into that land of Egypt—to stay there; and that today together they are working with ever increasing power? That foundations deep and enduring as the Pyramids themselves are being laid for *you* to build upon? That there are schools one-third of whose pupils are girls, churches one-third of whose members are women, and hospitals and book-stores and, mightiest of all, dotted here and there all up and down that land, model Christian native homes where educated, cultured men and women sit side by side at the table and family altar, and whose children are reared in the fear and admonition of the Lord?

Now add to this 600 natives devoting their lives to the work; English money, schools, men and women with their helpful interest and material aid; the certain culture that must come from the numberless tourists constantly moving up and down the Nile; with numerous other minor, yet helpful conditions; with world wide praise of our mission there,—and any one can have some prophetic glimpse of what is shortly to come to pass in Egypt.

The Native Coptic church sees it, and is stimulated to Bible research and the adoption of improved methods; and it is said, the Mohammedan religion in Egypt, more than in any other Moslem country, is being rapidly seen to be a dead form, and is on the wane. Can there be a crevice in all that land, a lattice of the most distant or secluded harem behind or into which the changed life has not stolen in some form or in some degree?

We are told of a group of young men who "loving their country and ardently desiring to see a renaissance of her national spirit and some approach to a return of her ancient greatness," have anxiously studied the cause of her decadence, and recognize that the position of the Egyptian woman is the main factor in the case.

These advanced and clear-thinking men perceive that "in no other way do oriental nations differ from occidental ones so completely as in the degree of freedom allowed to the women of their communities;" that "the American and English nations are those that today lead the world in enlightenment, morals, political freedom and ever increasing prosperity;" and that it is "the same nations that fully recognize the rights of women to be equal to those of men."

This same authority goes on to quote at length from an address delivered before the Egyptian Institute on the "Position of Women under the Pharaohs," by one of these same young men, Mr. Attia Wahby, himself an Egyptian and holding a position in the government. Surely it does greatly strengthen the cause with Egyptians to have these two living illustrations in their midst, and the added striking one drawn from their own history.

Much has been written both in history

and story of the power, influence and position of ancient Egyptian women. I would be pleased to have had room to quote from my own "club paper" of years ago on "The Women of Thebes." To follow this line of reading for a time would be interesting and profitable to any of us.

Twenty years ago when I saw the gentle ways and heard the sweet voice of Anisa Moosa, I felt strangely drawn to her, and to her father; and mother too, when I heard them sing a Psalm, and realized they were real United Presbyterians like ourselves. Is this not a taste of the joys of the missionary as he or she watches the transformation of the little ones of passing Egypt into the rows and rows of graduates that so often grace the pages of our periodicals: or when perchance, one of them goes into the homes, of which one wrote me my latest letter says: "One shudders and gropes around to find some form of expression, and finally feels like covering the face and exclaiming, 'It can't be told'." The Lord has given to these, the tongue of the learned that they may know how to speak a word in season to them that are weary; who warn the sinning, comfort the suffering and give hope to the dying, who see of the travail of soul and are satisfied.

It is true the work is only begun, that the Christian community is scarcely more than one two hundred eightieth of the whole. Were it otherwise, our ears would not be filled with the urgent calls for 280 more missionaries, and the means with which to send them. O, that this might be done at once! If 280 of our young college men and women, strong and spirit filled, could rally to such a crusade as this, it would be to go forth to certain victory. Then might our work for Egypt cease forever, and together, Egypt and we, might unite for greater conquests for our king Jesus in other lands.

Missionary Agencies.

The Theological Seminary of the Egyptian Missions.

By Andrew Watson, American Mission, Cairo, Egypt.

(See Frontispeice.)

IN FEBRUARY, 1856, the following resolution was passed by the Presbytery of Egypt: "Whereas there are now six individuals in full communion with us who desire to study theology, and whereas the Presbytery judges it of great importance that a com mencement be made in this work," therefore,

Resolved, That the missionaries in Cairo (they were Messrs. Lansing Hogg and Ewing) be directed at once to organize classes and make arrangements for giving lessons in Systematic and Pastoral Theology and Church History.

Not, however, until September 26, '64, was a class formed in which there were eleven persons, of whom four were ex-Coptic priests. Subsequently a division was made and a class was taught in Assiut and another in Cairo. Still later all the students were gathered in Assiut and the writer was appointed to aid Dr. Hogg in giving instruction. In the summers of 1871 and 1872 the classes were taught in Ramleh by Drs. Lansing, Hogg and Ewing. During the winter of 1874-75 the writer again went to Assiut and spent three or four months in carrying on his department of the Seminary. During 1876 eight of the theologues were with Dr. Hogg at Kus, taking lessons from him during the day and aiding in evangelistic work in the evenings. Subsequently they accompanied him for some time on the Nile boat Ibis to Akhmim and Minia, and were occupied in the same way. The necessities of the work in general and the paucity of laborers made these changes imperative.

In 1879 a regular course of study was adopted extending over four years or seven months each. Subsequently it was arranged that the Junior class should be taught by Dr. Hogg in Assiut and the Senior classes in Cairo by Dr. Lansing and the writer. After the death of Dr. Hogg some of the branches of study were added to the last year of the college course, and Dr. Harvey appointed to the chair of Church History and Pastoral Theology, and the Seminary was from that time permanently located in Cairo and suitable rooms both for dormitories and instruction were prepared. After the death of Dr. Lansing the Hebrew department was temporarily cared for by the writer, then by a Mr. Gardner, then by one of our native pastors, the Rev. Tadros Hanna, until the appointment of the Rev. J. Krudenier in the year 1896. The largest number of students attending the Seminary at any one time was 21. At present there are 19, one having been detained at home on account of sickness. 65 young men have been graduated from the Seminary since its commencement. Of these forty are now pastors, thirteen licentiates, three released ministers, four left the service, and five have died. The present graduating class has in it ten promising young men. The class of the second year has five and that of the first year has four. During the vacation of five months in the summer all the students are employed as evangelists and during the months of study they, not unfrequently, conduct religious meetings in the city of Cairo and the suburbs, and occasionally go out on Saturday to fill vacancies in country congregations on the Sabbath. In this way while being trained in the Seminary they are being proved in the work. Formerly the young men knew very little of the English language, but now they are quite able to read English books and profit by them, but their limited means does not permit them to supply themselves with the needed books, and the funds of the Seminary will not allow any grant in aid.

The Seminary is one of the most important departments of the missionary work. Certainly what the work needs always is men thoroughly trained and ready to spend and be spent in the service of the Lord and willing to go anywhere and do and dare anything to save immortal souls.

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The Hareem Worker.

By Rena L. Hogg, Assiut, Egypt.

(See middle frontispeice.)

The Egyptian hareem worker brings about 3000 women into weekly contact with the Bible, while hundreds more from day to day come accidentally within range of her message. What does this mean for Egypt?

It is no easy task to give a true and adequate reply to such a question. Reason has one answer and faith another, while experience agrees and disagrees. Reason lays emphasis on the type of instrument and the difficulties of the field. Faith looks hopefully beyond to the unseen worker and the promise of God. Experience supports faith with proofs that God still works wonders in Egypt, but reminds us with reason, that in His great scheme of things there is ever some relation between the human instrument and the character of the work performed. Given the ideal hareem-worker, the work is grand indeed, its possibilities fascinating to the Christian soul.

A woman was induced by a missionary to go to church. She was poor and ignorant and the preaching fell on unaccustomed ears. The pastor's language resembled hers about as much as a passage from Milton might resemble an American school-boy's slang. She sat patiently through the service.

> "He that gets patience and the blessing which
> Preachers conclude with, hath not lost his pains."

And I do not believe that hers were lost, though that may seem to you a foolish optimism, when I tell you that apparently the only thing that reached her brain was one of the intimations. This happened to be addressed specially to the women and was about new benches,—things familiar even in her little world. But that too she did not understand aright, and why? Because the pastor had said "ladies" not "women", and that must mean that the benches were for the seating of the missionaries and such as they. How could the term "ladies" be intended to include "the likes of her!"

Yet such a woman is reachable, though not by means of a sermon. The Father can reveal Himself to "babes," and babes can grow, and when they have grown and become more or less familiar with the language of the Book and with its thoughts and teachings, a sermon that would once have been an unknown tongue may have a message for them too, though still imperfectly heard and understood. How shall the babe be reached and matured and taught till she reaches this stage of advancement? Some one must go to her who thinks in her terms and sees from her stand-point, but who sees farther and thinks deeper and above all is nearer to God. This "some one" should have knowledge, spirituality, wisdom, tact, love, faith and patience. She should be above and beyond her pupil, yet from her level, her sister in all but her ignorance and sin. What opportunities she has for getting into personal touch, for understanding her pupils' needs and difficulties, and for bringing the great principles laid down in the Word and preached from the pulpit. to bear upon the actual occurrences of every-day life!

Have you realized the need? Do you agree with me as to the greatness of the sphere? If so you would like me now to show you the hareem-worker? (the present supply for the great demand.) Do you think a description of her should be easy to anyone personally acquainted with the species? But it is not so; for whom shall I describe? The nearer one is the harder is it to believe that any species exist. One sees a crowd of individuals, but no class. The hareem-workers may be of any description, from the Syrian girl whose fashionable costume on Sabbath puts the missionary's dress to shame, to the faded, wrinkled old woman, redolent of tobacco, who is enveloped in yards of black cotton that has trailed through dusty lanes in daily service till its pristine sheen has been forgotten in a lengthening past. And the contrast in their internal equipment may be no less striking. One may be a raw girl of sixteen who can read the Bible with grammatical accuracy, and has passed examinations, not in it alone but in history, geography, English and the other branches taught in our best institutions; but who has been hurried out of school in answer to some clamorous appeal, and has entered on her work with life's joys and sorrows still to learn, its pitfalls undiscovered and its victories unwon. Another may be a woman whose education has been of the most hap-hazard type. It may be that, to her, the earth is still a flat disc with the sun circling round it as in centuries gone. America and Syria may be equi-distant, and mud the best cure for a burn. But God may have trained her in the school of life till she has learned well the map of the human heart, the laws that regulate its summer, winter, darkness and light; the medicines that cure the diseases of the soul and the wonder-working love of the great Physician.

At the present stage in Egypt's history our question cannot be so much, "Whom shall we send," as "Who will go for us?" The worker must have a Christian heart; must have more Bible knowledge than those whom she visits; but also, (and here is the difficulty) she must be willing and free to serve. This third essential is sadly hard to find.

A year ago, during the meetings of the Association, a girl residing in the town in which they were held was in search of a position as a Christian worker. Zagazig was in need at the time, and an hour was set for an interview between her and the Zagazig missionary. When the hour came the girl found herself the centre of a group of five or six in which not Zagazig alone, but Mansourah, Tanta and Alexandria were all represented. And why? Was the candidate so capable, so attractive? One look at her face would dispel such an illusion. It was the greatness of their desire, and that alone, that brought them. Each bore on her heart a city's need and a feeble instrument might prove better than none.

This girl was poor, friendless and disfigured, but these disabilities had much to do with rendering her a possible hareem-worker. Her poverty made her desirous of work; her friendlessness gave her freedom to decide her own fate; and her pock-marked face and clouded eye made marriage so remote a possibility that she need not fear to cheapen herself by becoming a familiar figure in the streets and the homes. With very few exceptions, if a hareem-worker is not a widow or blind, she is drawn from such a class as this. Out of seven at work in one city, one is a widow, another has a husband who will not support her, four are blind, and the last is almost fascinating ugly. When will the day dawn in Egypt when so many of its Christian women will be "willing and free to serve" that we can select from their number for hareem-workers those, and those alone, whom nature and grace have united to render in every way fitted to their delicate and difficult life-work?

The answer to that question must depend in a measure upon you and upon me. Let us labor and pray to hasten that dawn. Let us take up our work of intercession. Let us enter more into the spirit of Jesus as He watched the Samaritans wending their way to the well in answer to a simple woman's invitation. The fields are white; pray the Lord of the harvest that He would thrust forth laborers of His own choosing.

But meanwhile do not be discouraged. There is an unseen Worker and the promises of God stand sure. It was not the rod of Moses that wrought wonders in this land, but the God of Moses, who is also the God of our hareem-workers. Will it give you a stronger hope or help you to be more eager in your praying if I give you a few examples of the many gracious works that are accomplished through this weak instrumentality?

That poor girl with the face so badly pock-marked was the means, a few months ago, of preventing a young wife from deserting her husband and restoring peace in a home which temper and waywardness were destroying.

Another who was also set apart by lack of beauty to the service continued for more than a year to share each Sabbath sermon with a woman who could not attend church. Her visits were one bright spot in a darkened life and the woman now released from her imprisonment gratefully shares her carriage with her benefactress. The same worker recently quelled a violent mourning. How? She is not a woman of great force, but the one from whom I heard the story said, the Lord stood by her and gave her power, and put the right words in her mouth so that she continued for hours reading and speaking with great acceptance.

The wrinkled old woman, whose dusty covering seems always reminiscent of her last pipe, is eagerly watched for by two Mohammedan girls who were baptized amidst much rejoicing last Sabbath. At every visit they ply her with such interested questions that it takes all the Bible knowledge she can muster to satisfy. Though, regarding her critically, we may wish her better, let us not fail to regard her lovingly and wish her well, for her humble ministrations are helping to answer a need that no ordinary church services could meet.

In the end of last May a blind Bible woman set off one day with many misgivings on her first journey in the untried and unknown. She went in answer to an almost imperious call from some Copts, in a distant town, for help. Their own church had no one to send, so they had appealed to the Protestants. One of the leading families was in deep grief, and those who are familiar with the wild pandemonium of the first days of mourning in a conservative Coptic hareem can sympathize with the urgency of their plea But the request was from the men and how would the women receive her ?

Their welcome was all that could be desired. She won a respectful hearing from the crowds that thronged the house, and so great was her influence over the mother and relatives that they almost immediately modified their customs to the extent of having only two formal weepings in the day and none on Sabbath, an innovation undreamed of in a town proverbial for the rigid cruelty of its mourning practices. Every day she read and taught and prayed, both with the family alone and with those who gathered to weep, and when death entered another influential home in the neighborhood, she was borrowed by them to do there the same work of mercy she had accomplished in the house for which she had been sent. Scores of those who listened to her simple earnest preaching had never before heard of Christ and His salvation in such a way that His message could reach their understanding and their heart.

We stated at the outset that over 3000 women are brought weekly within the radius of the hareem-worker's influence, but to the question which that fact suggested we have given no definite reply. I can but leave the question with you. What do you think this influence means for Egypt ? Are you helping to make it mean much ? Faith can but guess at results. But let our faith show itself in effort and in prayer, that we may all be workers together with God, and may help to win an answer that will be according to the wish of Jesus.

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Egyptian Life.

BY MRS. JOHN GIFFEN, Cairo, Egypt.

If we describe this life we need to divide it into three classes, Mohammedan, Copt and Protestant. Imagine if you can a home of the first class, where there are several wives, each with her own children or what is worse some with children and some with none. The childless wife is jealous and envious of the others, knowing perhaps that were it not for her face or other charms, she would not be tolerated in the house a day longer, but would be sent back to her father's house to live in seclusion and disgrace. If she be the daughter of a wealthy man, or from a better family than the others, she will be able to usurp authority over them and consider herself the head of the hareem, while the others will be busy with quarrels among themselves and other children.

A school boy about fifteen years old had repeatedly asked me to visit his home, which was in one of the poor quarters of the city, and it was finally arranged that several of us would go home with him one evening, and he waited after school to walk down with us and seemed so glad to have us honor him. We found the house one of the best in all that quarter. He took us into the little reception-room, *salamlik*, (at the door) and then proceeded to entertain us by bringing in a fine native costume he had gotten for himself, telling the price of each garment, the whole amounting to near fifty dollars. Then he brought in his little brothers and told us about them and brought us sweets and oranges to eat.

All this time we kept urging him to call his mother that we wanted to see her. After a long time we were taken into the living-rooms of the house and there we met a woman, who received us cordially and served large tumblers of hot tea with milk and spice in it, and we were expected to drink the most of it. The house was dark and gloomy, with few comforts and small children crying piteously with no one to look after them. Our hearts went out to the young man, who took one in his arms and tried to soothe another to sleep on the divan where we sat. The

-oman paid no attention either to him or or the children and we afterwards learned that the mother of these children had recently died, broken-hearted on account of this new wife.

Woman's life in the house of the Copt is most secluded. The sons bring their wives and dwell under their father's roof, and for this reason the mother has much to do in choosing the wives, those whom she can manage easily and when once they are cut off from former home ties become the inmates of the father-in-law's house, not being allowed to cross the threshold again for at least a year. When the men folk have guests the women are never seen. They are expected to prepare the meal, but beyond this they have no part, except to eat what is left after the men are served.

The wife of one of our doctors was invited with her husband to dine in the home of a well-to-do Copt. When they arrived there were several other guests, some of them Copts and some of them Protestants, but, of course, all men. After the meal was served, she asked to be allowed to go into the women's quarters and was told that the women had all been sent to their other house some blocks away. The next day she inquired why, and was told that they would not allow their women to remain in the house when there were men guests, and the same person said to her: "I was so glad that you were there last night, for there was a hot discussion between the Copts and Protestant guests and your presence only saved them from becoming very angry and great enemies. They know enough to not allow themselves to become very angry in the presence of an American woman." The daughters, after they become of a marriageable age, are not allowed to be out in the street, not even to go to church except on feast days. Some of them are allowed to come to the missionary's home for a *sewing class*, where there is always a Bible lesson, once a fortnight. The parents say their girls must not be seen in the streets, lest people say they are looking for husbands. "They say" is a great monster! A gentleman who had frequently visited the missionary's home was asked to bring his wife some day after office hours to visit them. "I will be glad to do so," said he "but I couldn't be seen walking through the streets with my wife."

Life in the homes after they become Protestant is much the same, only there is a marked difference along certain lines. When the man of the house becomes enlightened and has experienced a change of heart, he gathers the family together for prayers morning and evening, and on Sabbath all go to church. In an important town, on the southern border of this land, where we have no church, not even an evangelist to preach the Word, only a colporteur and a school with its one teacher, there are a few faithful followers of the Lord Jesus. One evening just before our boat moved out into the river, we saw coming on board an Egyptian man and woman. He was walking by her side and as they came to the plank leading to the boat, I noticed that he very carefully helped her along. They had heard of our arrival and came at once to see us. We asked about the work and how things were prospering and he said: "We're holding meetings in the Coptic church and the colporteur, teacher and several of us take turn in leading the meetings and preaching the Word." After a while he turned to me and said: "I have a little girl in the Cairo Boarding School and she is in the fourth year grade." I said "Did she go to the boys' school here in your town?" "No, my wife here taught her at home and she is now teaching the younger girls, for we have no girl's school here." His wife was one of our Boarding school girls. She conducts the meetings for the women who are inclined to come, but cannot attend the men's meeting, and her husband seemed to think that her meetings were quite as important. May the Lord increase the number of useful and efficient women workers!

Hospital Work.

BY HARRIET HOPKINS GRANT, Assiut, Egypt.

There is probably no phase of mission work that has more direct sanction than that of the medical. Our Lord when on earth used that means of winning souls in many instances, and directly taught that we, as his disciples, should minister unto the sick.

The work of the medical missionary is two-fold, the greater object of healing the soul being limited by the small number of workers available and the great amount of detail work necessary in caring for the physical needs leaving small chance for the study of the language. We have at present two missionary doctors and eleven nurses, including our superintendent, Miss Teas; the surgical nurse, Miss Ecrett, and the matron, Miss Van de Molen, leaving three lady nurses to do the day and night work among the women, of whom there is an average of about thirty, occupying first, second and third class rooms, the first containing two beds, second six, and the third (wards) eighteen. The men patients, classified the same, are attended by six male nurses, (native). The untiring and faithful work of the lady nurses is an example to us all, and none but devoted disciples of Christ could be so self-sacrificing.

The doctor's work includes hospital, clinic and village practice, and during the past year they personally attended about 2200 hospital patients and 19000 clinic patients, besides all the village work, Dr. Pollock being with us until July. Behold the soil for planting the seed! God grant a rich harvest.

A year ago I wrote of the chapel. Since then every Sabbath at ten o'clock a. m. a service has been held for those who can go, and many times it has been full. We are petitioning God for a building, especially for the numberless little orphans who could be cared for and saved, soul and body, for service from childhood.

In addition to the orphanage is the need of a poor ward where those who have not means may be cared for free. The one we have is quite too small for the number that could be reached through charity. Three Bible readers do daily work. One is a graduate of the college and the seminary. He has charge of the service on Sabbath in the chapel as well as reading and expounding to the men. A blind man for the clinic and the blind girl for the women offer a very good opportunity for the teaching of the way of life.

The prevailing ignorance among those brought up nominally as Christians, regarding the Saviour, is quite marked. The following will illustrate. A mother and daughter who were in the hospital were asked if they knew and loved Jesus. "Oh yes!" Upon being asked why and what he had done for them they could not tell. "Did He die for you?" "No, He went straight to Heaven." They were then told the "old, old story of Jesus and His love," which they gladly received.

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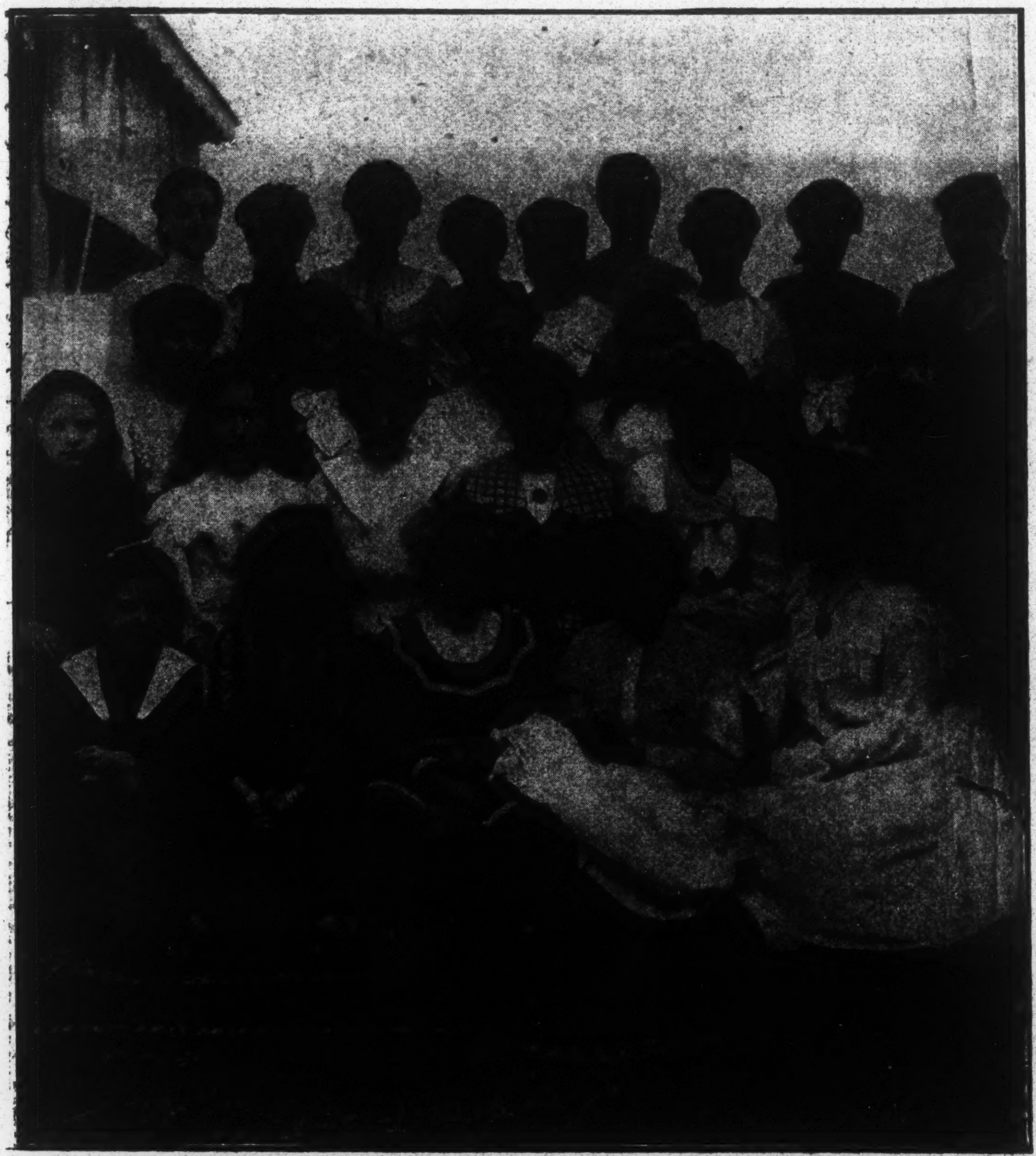
Cairo Girl's Boarding School.
Musical department.

BY CAROLINE M. DYSART.

(See middle frontispiece.)

NOTE—Since this article was written and the accompanying "Young ladies musical department at Cairo" received, Miss Dysart has returned to America. Miss Mary McCampbell (Xenia, O.) now has charge of this department so successfully introduced in Cairo Girls' school.—EDS.

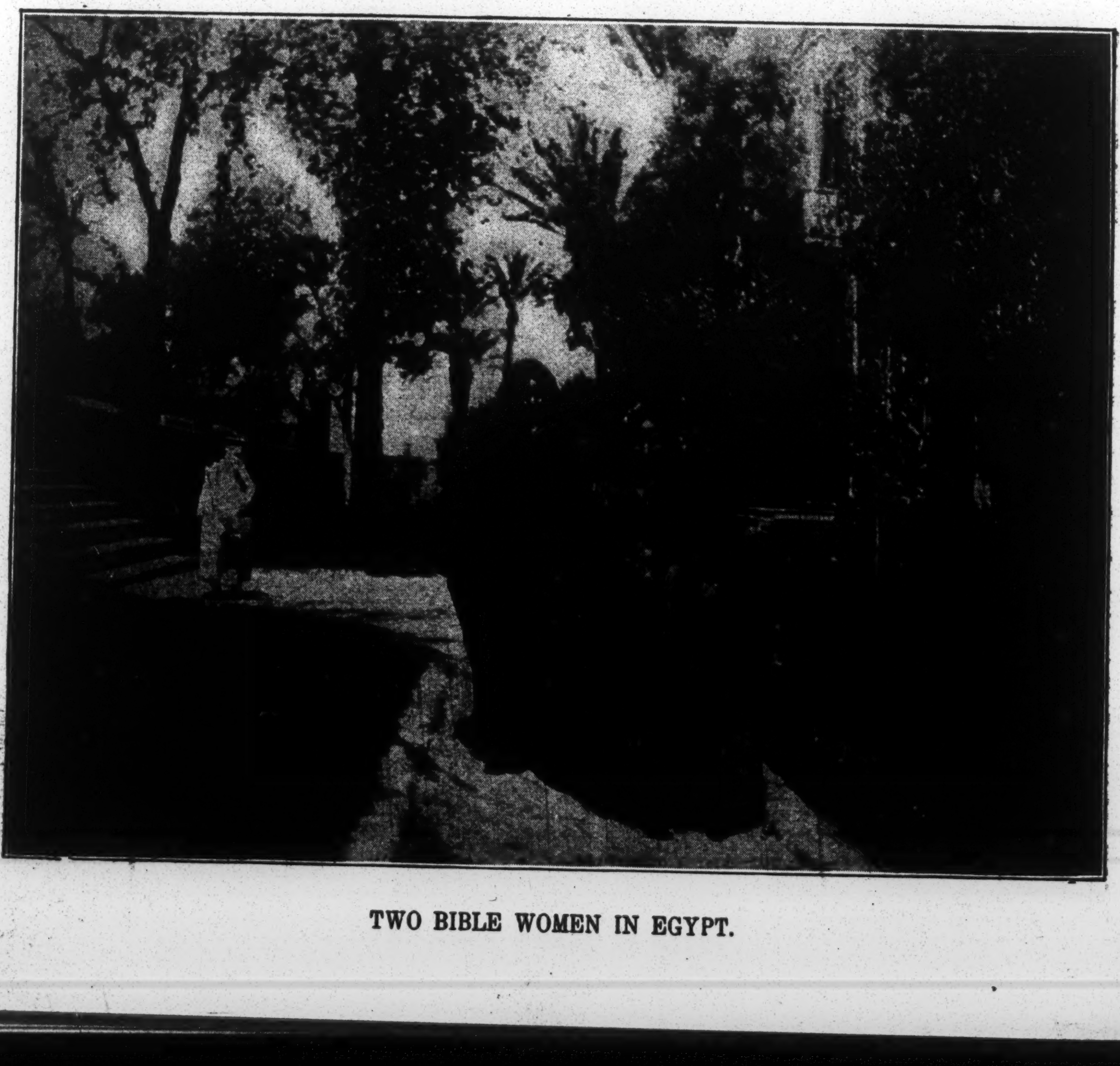
The problem of supplying suitable teachers in all branches is even more perplexing in the schools of Egypt than it is in America. Until three years ago, an English day teacher had been giving music lessons in our Cairo Girl's Boarding-school. It became apparent, that in order to hold the patronage of some of the most influential families, and thereby be able to extend the Christian influence of our school to the homes of the better class, our school must offer instruction in music equal to that given in the French (Catholic), and the Government schools,



MUSIC CLASS, CAIRO GIRLS' BOARDING SCHOOL, 1904, MISS DYSART. TEACHER.

Mrs. Mary McCampbell now has charge of Musical Department,

MISS A. Y. THOMPSON AND SOME WOMEN AT A PRAYER MEETING INCLUDING FOUR BIBLE WOMEN.



TWO BIBLE WOMEN IN EGYPT.

which are Mohammedan. A piano is frequently part of a brides *trosseau*. However superficial her education may be from the standpoint of higher education for women, she must "know music" and be proficient in all kinds of embroidery and needlework.

To provide for this increasing demand for musical instruction, Miss Kyle finally resolved to bring out an American teacher, on the principle of "nothing ventured, nothing won," with the reservation that the teacher could be given work in the English classes, if her whole time was not required for the music. The result has been most gratifying. The musical department has been self-supporting from the beginning, paying not only the teacher's salary, but traveling expenses as well, with a surplus revenue.

But music is a luxury; why do you teach it in a mission school? It is *not* the policy to give it unless it is paid for. Here, as in the home-land, music is an uplifting influence and brings culture and refinement not only to the girls themselves, but also into their homes, making them more attractive. The ultimate effect is that the men are more inclined to spend their leisure hours in their own homes instead of seeking entertainment elsewhere, sitting at cafes idling away their time. It is not an unusual thing, when the father is not a rich man, for him to give his daughter music lessons, and have her eat at the second class table.

We have had an average enrollment of twenty pupils, studying piano, including Egyptian Copts and Mohammedans, Syrians. French, Welsh, Italians, Greeks, Armenians, English and Americans. Each girl is given a daily lesson of fifteen minutes and required to practice one hour. Our chorus classes meet on Wednesday afternoon. In my division, which numbers over sixty, we study English songs. I was told at first that Egyptian girls could not be taught singing, but experience has proved quite the contrary. They have improved wonderfully in harmony and expression, so much so that one of the most pleasing features on Graduation day is the music.

Our Day-school as a Tourist sees it.

By **Maude Lorimer**, Girls' Boarding School, Luxor, Egypt.

Note—This also was written for Magazine but came too late for 1905 study of Egypt, and has been held for this time.—Eds,

We look forward with pleasure to the tourist season, because it brings so many interesting people to our doors. They bring us good cheer from the home-land and profess a renewed interest in mission after a visit to our schools.

If you will be a tourist for a moment, I'll be pleased to show you over the building. Chapel comes at the early hour of 8:15, but you will feel repaid for any effort you make to attend. The boys file in on one side, each wearing the bright red fez, while the girls fill up the other side of the chapel. If you question the curtain which separates the two schools I can only reply, "It is the custom." As you sit on the platform gazing into the eager upturned faces of over five hundred boys and girls, you realize that the people of Egypt "who sat in darkness have seen a great light."

We will visit the English department first, meaning the girls who are studying all the branches in English. They vary in age from six to eighteen and look just like American girls. They are mostly European and in my class alone represent eight nationalities. There are many Catholics and Jewesses among them. Please don't ask, as one lady did, "Are they all heathen?" for none of them worship idols, and they resent the implication. The first hour all over the school is devoted to Bible study. Their ability to commit Psalms and repeat Bible stories is a constant wonder to me.

Next we turn to the Arabic class rooms, where you find bright, brown-eyed girls under the care of sweet-faced Syrian or Egyptian teachers, all of whom are graduates of our own school or the Girls' College in Beirut. The girls all rise as you enter, which is the greatest mark of respect they know to show you.

All but three of the class-rooms are dark, without one ray of direct sunshine, their only light received from the court or shaded streets. The floors are cement; the plain wooden benches attached to rude desks seat from three to six; the black-boards do not belie their name; there isn't a picture on the walls, and appliances of all kinds are painfully lacking. But in spite of all this you will be impressed with the cleanliness and neatness of every part of the school.

If you linger till 10 o'clock you will see our three hundred girls dismissed for their morning recreation. A court of 40 feet square is the only play-ground and it is with difficulty you can force your way across it. You wonder if the builders of the tower of Babel could have made more confusion, but your hearts will ache with pity for the poor little shut-in of the Lord.

This will indeed be a "stream which maketh glad the city of our Lord," and the results are not discouraging. Many of the girls have confessed Christ and all must know before they can believe. "Paul may plant and Apollos water, but God giveth the increase."

The Native Church in Egypt.

By Anna Y. Thompson, Cairo, Egypt

Note.—December 7th, 1905, was the 34th anniversary of Miss Thompson's arrival in Egypt. One writes thus, "and what years they have been! Full of humble consecrated living and working for the Master, she is an inspiration to all."

The Christian church in Egypt according to tradition, was founded by Mark the Evangelist and it has continued as the Coptic church up to the present time. There were sad days of persecution during the reign of the Emperor Diocletian, when thousands were slain because unwilling to give up their faith in Christ. When the Moslems conquered Egypt, owing to threats or love of position, many Copts went over to the Mohammedan faith, but many kept true to their early church. These suffered persecution, and little by little the people became in need of teaching, because of the scarcity of God's word and the consequent ignorance of priest and people. The Church Missionary Society tried to work in the church to better it, but gave up their efforts in 1865. The Bible Societies working through them, and later through our mission, have done much to scatterthe word of God into the homes of Copts and Moslems.

Our mission commenced work in 1854 by having services in English, and then Bible distribution was begun, and schools were opened. The church services in Arabic have nearly always been started by having a school where the teachers and some of the pupils form part of the audience. The first communion in the Arabic United Presbyterian church was in Sept. of 1859, when four men were received as members of the Protestant church, one of whomwas a former Coptic monk who had, during his life in the monastery, secured a copy of the Bible, much to his joy, by giving in exchange for it a pair of red shoes to the monk who had brought it from Cairo.

The church continued to grow until now there are in Cairo three organized congregations and three places where services are conducted regularly on Sabbath. There are Sabbath-schools in all these places where many children and adults are taught the Bible truths, and they learn to give offerings for others. There are churches now in Egypt from Alexandria to Assouan and Wadi Halfa, and even in Khartoum where the pastor was formerly of the Cairo church. (Referred to in Mrs. Gordon's paper.) There are sixty-three organized ,congregations, seven of which are entirely self-supporting. There are thirty-seven ordained men, thirteen licentiates and nineteen Theological students.

The Seminary for many years has been in Cairo where the students have a wide field for usefulness during their term of study. Then during vacation time they are sent out to preach in the different places in Egypt. A new experience to bring the gospel to those who would not otherwise attend church has been made the past two summers. Sixteen young men went out over the country as volunteer evangelistic colporteurs. The Synod of the Nile is composed of four Presbyteries. There are seven thousand seven hundred fifty-seven communicants in the church scattered over many towns and villages. Some of them are very poor while others are people of abundant means. In several cases these give their tenth to the Lord and thus support a school for boys or girls or do much for building their houses of worship. Recently a widow woman in Upper Egypt, besides giving the tenth of her income, set apart in her will ten acres of land for the church where she worships, also ten acres for Synod's work in Egypt and the Soudan

There are nineteen missionary societies among the women and girls, and as many Senior and Junior C. E. or C. U. societies. Foreign missionary work is carried on by our church sending workers to the Soudan, the pastor in Khartoum being a member of Synod.

One of the most promising features of the church is the growing desire for meetings for prayer. The Annual Conferences have been a time of much blessing, the workers returning home with a desire to pass on what they have gained from the meetings, so that others may be benefited.

The Fear of the Lord is the Beginning of Knowledge.

BY ANNA BELLE FERRIER.

Although the followers of many religions are found in our school, yet all the girls are taught the truths of the gospel of Christ. Apart from the daily Bible lesson several religious meetings are held during the week. Owing to the great number of European girls in the school all the meetings have two divisions. The Arabic speaking girls attend the meeting in Arabic, and the other girls the English meeting.

Wednesday afternoon the regular class-room work for the last hour is given up and prayer-meetings are held. The girls take turns in leading the meetings and all who can take some part, either leading in prayer, reading a verse, or expressing some thoughts in their own words. They consider it quite an honor to be appointed to lead the meeting, or to be given a question to answer. The smaller children are taught verses of scriptures and Bible stories. It is remarkable how quickly they learn them and how well they retain them. Once a month the missionary meetings are held. A special program is prepared and effort put forth to make this meeting especially interesting and profitable. At these meetings an offering is taken which is given for the support of a Bible woman. But during the month of March the Thank-offering takes the place of this. Each class has a box and at the Thank-offering meeting the contents are counted. Thus the girls are taught lessons of liberality, and I think they experience a real joy in giving to the Lord and helping to extend his kingdom.

The Sabbath-school meets each Sabbath morning. The English average thirty, mostly girls, while the Arabic averages two hundred. Less than half of these are from the boys' school and some half dozen women attend, so the greater part are girls. All the boarding girls are required to attend and the day pupils are urged, but too great pressure is not brought to bear lest they withdraw from the school and thus be entirely lost to its influence.

The Christian Endeavor meets Sabbath evening and is conducted as any meeting would be. It is wonderful how well the girls tell the Bible stories and quote appropriate verses. A great interest, too, is manifested. The parables are more fascinating to them than any fairy story could be. One little girl, when promised a story as a reward for good behavior, asked if it would be about Moses. Their questions are sometimes rather startling and somewhat original. In the study of the parable of the prodigal son one girl asked: "Instead of eating the husks why didn't he eat a pig?" Truly head knowledge is not lacking among them, and when their hearts are as full of knowledge you will understand why we are praying and working for the new college with its outdoor privileges, and you will determine to go right home and tell the people there that what Egypt most needs is a healthful training-school for her daughters.

Every one who visits the Nile admits that the American mission has done wonders for the education and civilization of the people. Colleges are being provided for the boys, but there isn't a college for girls. Under our present conditions we can only take them through the eighth grade, and at home we do not consider a girl entering high school fitted for life's battles. Are the daughters of Egypt any more clever naturally?

Besides preparing the girls for home-making we long for a Normal department where Christian teachers may be trained and sent out to scatter the Truth. It is next to impossible to secure Arabic speaking teachers, so there would always be a great demand for all we could supply.

Editorial.

AN EGYPTIAN COLPORTEUR.

The Word of our God Shall Stand Forever.

"The Book that Makes Nations."

In this Book is all the wisdom of the world.—*George Henrich August Ewald.*

The whole hope of human progress is suspended on the ever growing influence of the Bible.—*William H. Seward.*

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures.—*John Frederick William Herschel.*

In regard to this great Book I have only to say, it is the best book God has given to man. All the good from the Savior of the world is communicated in this Book.—*Abraham Lincoln.*

The Bible is the Book of life, written for the instruction and edification of all ages and nations. No man who has felt its divine beauty and power would exchange this one volume for all the literature of the whole world.—*John Peter Lange.*

In a word, destroy this volume and you take from us at once, everything which prevents existence from becoming of all curses the greatest; you blot out the sun, dry up the ocean, and take away the atmosphere of the moral world; and degrade man to a situation from which he may look up with envy to that of the brutes that perish.—*Edward Payson.*

The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficiency to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice and fortitude; to improve all the relations of social and domestic life.—*James Kent, Chancellor of New York.*

Break ¶

No proper estimate can be made of the importance of the work of the book department. It is at once a pioneer and a permanent agency in foreign mission work. It gives the missionary today help and power that Paul did not enjoy in his day. . . . During 1904, through our missionary agencies, over 40,000 copies of the complete Bible, New Testament, or of single Gospels, have been placed in the hands of the people. During the fifty years that have passed, several hundred thousand copies of God's Word have been distributed in Egypt by our mission. These copies have brought light and life to many and have prepared the way for the great ingathering that has taken place.—*From Our Foreign Report of 1905 (Egypt).*

There are Other Homes.

What the Bible has done for us, it can do for other races. It lives and gives life because it is itself the product of right living—of the divine life in men.

We, who have profited most by the Scriptures, are bound alike by duty, gratitude and self interest to, at least, put them within the reach of all our fellowmen.

Sir Robert Hart, for many years the Director of Customs in China, says that the only way to avoid an industrial war of world-wide magnitude with China is to Christianize her, that is, help her adopt the same ideals that are slowly but surely moulding our own civilization.

We are getting our ideals from the words of the Son of Man, spoken in Galilee nineteen centuries ago. China must also be allowed to hear them, and they will be spirit and life to her as well as to us.

Already China, which had to wait over eighteen centuries for her Bible, has a record of saints and scholars of which all Christendom may well be proud.

It ill becomes us to look with scorn upon races that have not had our chance, and call them inferior. They are, rather, like children, undeveloped, with the eyes of their understanding not opened.

Ours is the privilege of teaching them.

We have been "put in trust with the Gospel."—*American Bible Society.*

For You to Know.

One of the great problems before the church is the support of the Bible societies. The British and Foreign Society has secured, in commemoration of its worthy centennial, a sum exceeding a million and a quarter dollars. During the present year our own American Bible Society is seeking some such substantial provisions for its existence and increasing opportunities. To the Christian of all denominations this appeal comes. Our own denomination obtains notable support from the American Bible Society in Egypt, as also in other lands. There should be strenuous efforts to secure a sum sufficient to place this God-given agency beyond any future embarassment and also increasing as well its possibilities to supply the demands made upon it. If every congregation would make a thorough canvas in its behalf at once, the difficulty now existing might be averted.

The obligation to provide immediate relief can not be emphasized too greatly. To avoid any diminution of supply, every individual must be concerned for the welfare of the American Bible Society. It is a serious reflection upon our missionary enterprise that any such calamity threatens this Society, after its long and valued service. Every gift from the smallest to the larger endowment is needful at once.

The sincerity of Christian missions is again proven by the number of volunteers willing to take up the work so ruthlessly and unjustly snatched from the hands of the young missionaries at Lien Chou mission, China. This awful tragedy shocked the Christian world, but from the debris of that massacre and incendiarism there arose a spirit of Christian love that has gone throughout the world.

The further threatening of another uprising in China is feared. How far the selfish greed and unsympathetic relations of other nations influences such riots and incendiaries as witnessed recently is open for our opinions. Christian missions have suffered unjustly, and yet true to its mission and principle the work will be prosecuted in love and forgiveness.

It would seem almost a repetition of the excellent and abundant editing of the Thank-offering department during the year just closing to present further the claims of this part of our mission work; and yet so urgent are its claims, and so wide spread its work, that anything left undone to prosecute its mission would be of deep regret.

The month of March yields much the largest returns in the Thank-offering. Many at once adopted the change from March to October; others will eventually do so. But it is for the immediate ingathering we now write. The survey of the work of our church should be enough inspiration to bring large sums into this treasury. If any woman has lacked in interest and sympathy, there should now be a change of heart and a forever casting away of her neglect. The demands, the opportunities, and greater blessings, are shared alike with each one having done what she could.

Elsewhere our readers will find letters from the president and vice-president of our Women's General Missionary Convention, which convenes in Des Moines, Iowa, in May. Your attention is called to this important meeting, and may you heed the request for prayers and interest in behalf of its proceedings.

The study of Egypt is well provided with material from the field and elsewhere. Especially grateful are we to Mrs. Margaret McCague Gordon. Space is not sufficient to emphasize the subject she has so well brought forth. "The Hand of God" has been in Egypt and the Sudan in a remarkable way. Many of our missionary exchanges have generously referred to the work of the United Presbyterian church in Egypt and its forward movement to the Sudan. Many facts testify of labors diligently prosecuted there

Our missionaries are not idle: are we at home derelict? A pang of disappointment and anxiety goes through our hearts when we read reports of our Foreign Board. We do not wish to place these discouraging figures on our pages in connection with the diligent effort and liberal provision of good things sent us from many contributors in Egypt and India. Look up the last report of Dr. Watson and read for yourself and approve or condemn your faithfulness or failure as each one sees best,

When will we awaken to the privilege that angels covet to enjoy? Nothing; nothing exceeds in opportunity such as is *now* before the Christian church of America. Help us! merciful God, to see it in the light of privilege as well as duty.

We are informed that Miss Josephine White, one of our faithful missionaries at home on furlough, will leave California for the eastern states between now and April 1st. Miss White will make engagements along the route, or in vicinity of any presbyterial arranging for her itinerary. She is fully informed concerning the needs and encouragements of our missions in India. Her address is 1353 Howard street, San Francisco, Cal.

M. E. M.

Annual Reports of Junior Missionary Societies.

Blanks for the annual reports of the Junior Missionary Societies were mailed February 10th to Presbyterial Secretaries of Junior work. and where there are none to the Recording Secretary. These should be in the hands of superintendents by March 10 and returned to the Presbyterial Junior Secretary not later than April 3rd, that she may have time to prepare her report and return to the General Secretary of Junior work before April 10th.

Junior worker, please give these directions your careful attention. If only you will carry them out to the letter we will be happy and the labor and anxiety of compiling the yearly statistics greatly lessened.

If there is a Junior Missionary Society or Mission Band not having received a blank for the annual report, write at once to the General Secretary. Junior Missionary Societies, Mission Bands and Little Light Bearers should all be reported before April 10th. We had a fine report last year we can make it better this year.

Work up your Junior Magazine clubs before making out your report. Eight societies reported last year not taking the Magazine. Let us see if we cannot have every society report this year at least one club of ten. Only one dollar for ten magazines going to your home twelve times a year. Twelve pages of stories and other interesting reading matter for less than one penny. Give the Magazine a trial and you will not do without it, so many of our readers tell us.

MRS. N. WYLIE STEVENSON.
2500 Perrysville Ave., Allegheny, Pa.

Notice to Presbyterial Secretaries.

Blanks for the annual reports were mailed during the month of February to the addresses of Recording Secretaries of Presbyterial societies, as found in Minutes of 1905. Please notify the undersigned at once of any changes in thes officers.

MRS. MARY W. PORTER,
Statistical Sec'y W. G. M. S., Latrobe, Pa.

The Des Moines Convention

The twenty-third Annual Convention of the Women's General Missionary Society of our church will be held in Des Moines, Iowa, May 8-11. These annual meetings mean much, not only in the way of intellectual and spiritual feasts to those privileged to attend them, but much to the church at home and in our foreign fields.

The great opportunities of such meetings mean increased responsibilitles. Three days spent together in prayers, praise, conference and work cannot fail to give a new vision and inspire to new zeal. The spiritual quickening and deeper experience that come through this personal contact with our best workers lead to larger things for the church and greater glory to the Kingdom. Could every woman in the church feel the direct influence of these annual meetings, who could estimate the result?

While all cannot enjoy these mountain top privileges, each one may have a part in helping to make them for others. You may not be able to be present at the Convention, but you can help to send some one of your society and you can pray for its success. I earnestly ask every member of our United Presbyterian church to pray for the Des Moines Convention. Will not our pastors from our pulpits remember the Convention? Will not our Missionary societies set apart a time for special prayer that this meeting may be characterized by spiritual power?

Pray that those upon whom the responsibility of preparation has been laid may have divine wisdom, divine guidance and Spirit-filled lives.

Pray that delegates may be chosen who can be used of God to make the Convention a power and who can transmit that power to the church at home.

Pray that every woman in our church may become enthusiastic in the work of giving the Gospel to all the world in this dispensation.

Pray for the leaders and speakers of the Convention.

Pray that this Convention may create new missionary enthusiasm; give a better understanding of our Lord's purpose in the command, "Go ye"; and a greater determination to finish the work which He has given us to do.

MRS. W. P. WHITE.

A Word for the Convention.

What a privilege, as well as pleasure, it is to look forward annually to the time when earnest consecrated women from North, South, East and West, and even far-off Egypt and India, are drawn together "with one accord in one place" in a Women's General Missionary Convention, to consider and plan their work for the Master's Kingdom.

It is there that suggestions for more efficient work are floating in the air and the weak and discouraged are strengthened. It is there that the delegates are "re-charged" with enthusiasm and courage, lifted out of self and brought into a fuller knowledge of the needs of the world, and the responsibility that is upon the individual as well as the church. They are made messengers of the Truth, to carry back to their Presbyterials that which cannot be obtained by the mere reading of the reports of the Convention. We surely believe that no Presbyterial can afford not to be represented.

Individuals are asking, "Does it pay me to contribute to sending a delegate?" Presbyterials asking, "Does it pay to spend so much in traveling expenses?" It not only pays, but it is a very profitable investment.

We can not reckon the Lord's work by dollars and cents. The delegate is helped beyond measure by becoming acquainted with the inward workings of the machinery of the church as she comes into a fuller knowledge of what is to be done and how to attempt to do it. She comes in contact with other workers, with various methods, and sits in that atmosphere ladened with sympathy, suggestions and love that lifts up and strengthens. If the Convention succeeds in making better workers of the delegates alone surely it pays.

The Presbyterial is benefited largely in proportion to the ability of the delegate to transmit that which she has seen and heard and felt, as she goes back with the expected report, and carries to them an inspiration that will give to their work an impetus not otherwise attainable, and that will make their work move on more smoothly. They are benefited by the consciousness of having a voice in the proceedings through their delegate. We, as a nation, are opposed to "taxation without representation." See that your Presbyterial is represented.

MRS. EDGAR MACDILL,
Madison, Ind.

Outlined Program for April.

APRIL—EGYPT.

[NOTE—It will not be possible to cover all these sub-divisions at one meeting. Make a wise selection. REFERENCES: "American Mission in Egypt," by Andrew Watson, D. D.; sold by U. P. Board of Publishers, 209 Ninth Street, Pittsburg, Pa. (1.50); Annual Report on Foreign Missions for 1905, free; Pittsburg Missionary Convention Report ($1.); order of Board of Foreign Missions, 921 Witherspoon Building, Philadelphia, Pa. Other leaflets are all to be secured for three cents per copy from Miss Elizabeth Caughey, Otto, Pa.]

1. The hand of God in Egypt and the Sudan.
2. Extent of our field—Population, 9,734,405; total area, 400,000 square miles; cultivated area, 12,976 square miles. Compare these figures with those of the State in which you live; also consult Egypt Appeal, pages 127-129 of Annual Report of 1903.
3. Religions we deal with—(a) Mohammedanism, American Mission in Egypt, 41-53; (b) the Coptic religion, same, 1-18, 53-59, 89, 412-414; also under headings of "Mohammedan" and "Coptic" Index of Annual Report.
4. The condition of woman—Her ignorance, seclusion, Mohammedan polygamy, divorce system, American Mission in Egypt, 435-441; leaflet, "Our Sisters in Egypt."
5. Missionary agencies—(a) The colporteur, American Mission in Egypt, 427-434; Annual Report, 118-126; leaflet, "Importance of Book Distribution"; (b) the harem worker, A. M. E., 435-441; A. R., 93-99; leaflet, "Evangelistic Work in Egypt"; (c) the native church, A. M. E., 408-411; A. R., 44-45; (d) the school, A. M. E., 442-460; A. R., 60-92; (e) the hospital, A. R., 105-117; leaflet, "Medical Missionary Work in the Delta."

BOOK-SHELF.

"Our Country and Our Church." The Boards of Home Missions, Church Extension and Freedmen Missions here united in preparing a book of 140 pages for the study of the United Presbyterian missions in America. It is somewhat a companion to "In The King's Service," prepared by Rev. Charles R. Watson for the Young People's societies on Foreign Missions of our church for last year's study, which met with such encouraging success.

It is specially for the Young People's societies to use in the six meetings beginning Feb. 18th. The six chapters are divided by Synods: the first, Synod of New York, and each succeeding chapter has two Synods, proceeding westward until all the eleven are included.

The studies are all interesting. Possibly to some the work among foreigners will appeal the strongest, and it is hoped that the Young People will note carefully the paper, "Words of Life" prepared for the Poles and edited and published by Dr. R. J. Miller, editor of Christian Union Herald, Youth's Evangelist and Olive Plant. The work in the new parts of our country are also most encouraging.

If it did not seem egotistical, it might be mentioned that it is a matter of regret that the Secretaries of Women's Board did not co-operate in preparing this book. It would be interesting to know what part the Women's General Missionary Society has had in the work; how often the new congregation was first made possible by the work of the woman city missionary; how many times a parsonage, built by the W. G. M. S., has co-operated with the Church Extension; and in Freedmen work the number of teachers and buildings belonging to the W. G. M. S.; also the mission work among the Indians in Warm Springs Reservation and at Tama, Iowa, supported entirely by the women. Yet the book is admirably adapted to its work. The restrictions in size to avoid expense no doubt compelled the omission of many interesting things, which the Young People in their studies will no doubt include. We would suggest that they will find many leaflets in the Catalogue of Literature of the W. G. M. S. Send to Miss Elizabeth Caughey, Otto, Pa.

The greatest hinderances to the speedy evangelization of our country is the lack ot intelligent, vital, persevering study of the needs by the Christian church. Books like "Our Country and Our Church" develop this interest. This book is equally important for study in the Women's Missionary societies, and will have a wide circulation among them.

It is desired that every Young People's society in the church shall have the benefit of this book, and it is offered on such terms as will enable each society to secure it. Upon request to that effect, six copies will be sent to each society free of cost, except for mailing and postage, which will be twenty-five cents, and additional copies at ten cents each, postage paid. At the latter figure it will be sent to any one who may desire it. It is felt that such liberal terms should secure for the book a wide circulation. All orders should be sent to the secretary of the Home Board, Rev. Alexander Gilchrist, 5242 S. Atlantic avenue, Pittsburg, Pa.

F. B. D.

THE EGYPTIAN SUDAN, By Rev. J. K. Giffen, D. D. Fleming H. Revell Company. Price $1.00 net.

While it is matter for regret that comparatively few United Pressbyterians have distinguished themselves in the realm of letters, yet we have reason for gratification when reflecting upon what we possess in the way of excellent literature descriptive of our denominational missionary work in India and Egypt. We have had valuable volumes giving the origin and progress of such effort in those fields. Now there is, we trust, a new region being opened for similar attempts in the Sudan, and it is in regard to the incipience of mission-work there that Dr. Giffen writes in the work under review.

Any one approaching this book in the expectation of reading of crowds of converts or even of listeners to Christian teaching will be disappointed. The time for that has not yet been reached among the Shullas. Until the date at which the author closes his record, little could be done by the missionaries in the way of definite evangelizing. To win the confidence of the well-nigh barbarous people, who yet seem to be kindly disposed, to set before them a good example, to teach them some simple lessons of order, industry and honesty—these are tasks sufficient; and, so far as this volume tells us, are nearly all that could well be attempted. That more has been accomplished, however, may be ascertained from the report made to the last General Assembly. To this, reference will be made again.

Dr. Giffen opens his book with something of an historical retrospect, neccessary to any adequate understanding of the present status of matters in the Sudan. The story of the Mahdi is sketched, the sacrifice of Gordon the noble, the achievement of Kitchener. The desert journey to Khartum is graphically depicted and the condition ot the Dervish capital, Omdurman. In the view given of the savage, unutterably degraded and filthy state of this city as Dr. Giffen first saw it, we have an exhibition of what the world might become without the saving salt of Christianity, and may gain an idea, also, of some of the difficulties and problems to be confronted by a civilized government and the missionary of the Gospel in dealing with the untutored races.

It was in 1889 that, accompanying Dr. Andrew Watson, Dr. Giffen made his first visit to the Sudan, the object of these gentlemen being to ascertain whether or not mission work there was at that time feasible. We need not detail the obstructions which a prudential government interposed in regard to permitting the propagation of an alien religion in the region around Khartum, seething as it was with rebellion and inflammable fanaticism. The church remembers much of the story and will recall the thrill of concern felt when finally, in 1901, the word came that Dr. Giffen and Dr. McLaughlin were to proceed "up the Nile." A vivid recounting we are given in this book of that slow trip by sailboat to the region of the Sobat, of the delays, discomforts and interesting experiences, of the arrival at Doleib Hill and of the life there.

In the following chapters, descriptions are given of the Shullas, their personalities, characters and religion. The reader is permitted, moreover, to have some very realistic glimpses of the writer's domestic life, of the agitation occasioned by the unexpected visit of Lord Cromer, of less agreeable guests in the shape of snakes. We may mention, in passing, that not the least interesting portions of the book are the excerpts from Mrs. Giffen's journals and letters. From them, we derive a vision of the humanity of a missionary's life, which does not lie wholly amid beds of roses nor yet altogether through a vale of tears.

The mention of snakes reminds us that Dr. Giffen has looked with an observant and appreciative eye upon the things of Nature, upon the beauty and the wonder of her manifestations, upon the winged creatures and those that have the earth as their constant abode. Considerable attention is bestowed upon such matters.

The last three chapters of the volume are devoted to a consideration of "The Sudan Land" with its agricultural and commercial capabilities and probabilities ; of "The Missionary Prospects" there ; and of "Darkness and Dawn," an application of Divine prophecy to the gloom of past history in this "land of the rustling of wings" and to the sunrise of the future. It may be noted that Dr. Giffen evidently favors an industrial training for the natives as well as instruction of a spiritual nature. In the report of the Foreign Board presented to the General Assembly of 1905, we observe that the carrying out of such a method among the Shullas is in contemplation. It is cheering to read the following items in this same report. In the Northern Sudan "four schools are now in operation—at Omdurman, at Wadi Halfa, at Khartum and at Halfaya. Two hundred and forty-seven was the total enrollment in these schools, and no less than one hundred and eleven of these were Mohammedan."

In these four stations also "religious services have been conducted regularly. While these meetings are held primarily for that Christian constituency, which has gone from Egypt into the Sudan in government service, others can and do attend.

In the Southern Sudan, along the Sobat, "services have been held on Sabbath, while instruction is given every day to those visiting the mission, and often the missionaries have made excursions to the native villages about them " We are informed, too, that a boys' school and a girls' school are irregularly maintained at Doleib Hill. So, we see, the work is advancing.

"The Egyptian Sudan" does not require our recommendation. A book so attractive in itself and narrating the earliest scenes in what may prove to be a most important and successful mission of our church bespeaks for itself an acquaintance dispensing with the formality of an introduction. The work is written with a fluent and clear style, is pleasantly printed, illustrated and bound ; and contains intelligence profitable not only for the church but for the seeker after general information. M. H. W.

Foreign News Budget.

Egypt.

Miss Minnehaha Finney writes from Alexandria, Nov. 28th :

Dear Friends :—One of my first experiences after taking charge of the little school in Moharrem Bey two years ago was in using all my powers of persuasion to induce a little boy named Phillip to remain in school. Morning after morning his mother would bring him, but as soon as she would leave tears would begin to roll down Phillip's cheeks. He apparently was a spoiled lad. His peculiar costume aroused my curiosity. He was dressed exactly like a little monk sandals, cloak with the monk's hood and rope girdle, with all the other articles of clothing to correspond. His teacher explained to me that as Phillip was his mother's only son, her others having died, she took a vow at his birth that if his life were preserved she would dress him like a monk and not cut his hair until he was seven-years-old.

For two years he has been coming to school in this costume, with his hair curling down over his shoulders. Then one day a short time ago he appeared all decked out in a bright red plush blouse and trousers suit lavishly trimmed in gilt braid. In answer to my exclamation of surprise his teacher volunteered the information that as Phillip had now completed his seven years his mother's vow was paid, and that in a few days mother and son were going to Cairo and visit the holy monastery of Saint George, where his head would be shaved. In the course of a few days Phillip came strutting into the school yard head shaved and dressed like a real boy. It is needless to say he sheds no more tears now; he is too much of a boy for that and has developed so many of the teasing traits peculiar to the small boy of this land, as well as other lands, such as pulling the hair of the girl sitting in front of him, etc., that I much fear he'll soon have to be sent off to the boys' school.

We Alexandria missionaries are rejoicing in the presence of our new missionaries, who are cheering by their companionship and relieving our burdens by their co-operation in our work. Miss Claney helps Miss McDowell in the Haret-el-Yahud school which has been filling up wonderfully well this year. Formerly the school was much cramped for room, but since the Alexandria missionaries have moved to a house near the church, the school has been given four more rooms in the old mission house, and immediate growth is the result.

Miss Creswell helps me in the Moharrem Bey school. Mr. Wilson had already taken over the general treasurership of the mission. Mrs. Wilson is giving us valuable assistance with her musical ability.

Our hearts thrilled with joy last Sabbath afternoon, as we listened to the report of the Prayer Conference in Assiut. It was given by Mr. Metrie Saheb, who is the head-master in the Alexandria's boys' school. He went as the representative from Alexandria and had a part in the program. I think the thing which rejoiced us most was to see the blessing which this talented young man had evidently received. We hope and pray that he may be greatly used in passing on the blessing to others.

Truly we here in Egypt are living in expectancy for the Pentecost which is in store for us. We already hear faint rustlings of the rushing mighty wind which we know is coming to fill all Egypt when we can say we are *all filled* with the Holy Ghost.

Miss E. D. Teas writes from the American Mission Hospital, Assiut, Egypt, Nov. 30th.

This is Thanksgiving day in Assiut. One year ago we were in the dear homeland. Most of the missionaries were present in the Pressley Memorial Institute this evening to celebrate Thanksgiving in proper fashion. Services were held in the chapel. Dinner was served in one of the class-rooms. A happy party gathered there, but we were sorry that Dr and Mrs. Henry were detained at home, their little boys having been both stricken with typhoid fever, the younger one recovering from a most serious attack; the older one has been ill for the past week, but there is hope that he may be spared to his parents and the Master's service.

The great annual fast of the Mohammedans, Ramadan has been celebrated by a week of feasting. Servants all demand holidays and are indignant when refused, which makes this occasion a thing to be dreaded. The first day of the feast multitudes were seen wending their way to the mountain where there burial places are found, a long array of tombs built up above the ground, dome-shaped affairs, or low-square walls mostly whitened, making quite a showy appearance. To these places they all go men, women and children, carrying food, which they eat beside the graves, leaving portions for the poor to take away. The very poorest try to leave food for some one. Our poor washerwoman, who has worked in the hospital ever since it was opened in January, 1897, was asked why she wished to weary herself to walk all that way and remain beside the graves. Her reply was, that she sat on the tomb of the dead husband and talked thus: "See what has come to me. You left me with three sons and five daughters; how much do they do for me? Would one of them give me a piece of bread if I were starving? Nay; the sons would rather take from me the bread I need, and the daughters, poor things, cannot help me; they must work like I do, with their children clinging to them." True they bring their children to their work with a crust tied about their necks that they may earn bread for their husbands, who beat them if the money is not handed over to "his highness" as soon as it is paid to them.

Strange these poor women persist in obeying to the letter such horrid customs, though they have had the Gospel constantly presented to them all the past years. A younger daughter who works as ward maid in the hospital attends onr Sabbath-school in Pressley Memorial Institute, and one may frequently hear her talking to the patients about the Christ and His sacrifice for us, while she keeps close to her old faith observing with her mother and sisters, every custom. I think it is from fear, for it means much to them to boldly renounce their faith in Islam.

"Khalty Fatima," the washerwoman, was very ill with a diseased arm last year. Treatment proved of no avail; so an operation was decided upon. Her poor foolish neighbors predicted she would die, but she rejoices to show them the scar all healed over, which proves to them that the Great Physician was here—she says to heal. Her neighbors are not always helpful, and so, in Khalty Fatima's case, they are ready to scoff at us and are very jealous of her working so long a time with the "American" as they say.

A poor Coptic woman left yesterday with her baby girl in her arm. The case was a sad one; the child was totally blind. On learning the fact that the babe would never see the light again, the poor mother struck her breast, then her face, first with one hand then the other weeping piteously. The husband learned the sad news and treated it very lightly, saying, "Well, it's a loss, but it's a girl." He knew about the hospital all the time. The child was suffering for thirty days before they brought it.

This case brings to mind the Master's words; "Ye will not come unto me that ye might have light." The Jews are not the only people to whom this applies. Pray, friends, that their spiritual eyes may be opened; also pray that this hospital may be the means of giving spiritual light to many.

* * *

Thank-offering.

In the Coming Months.

A Thank-offering Message.

The one word that should become the motto for the executive committees of all Presbyterials, and officers and members of all congregational societies for the coming months of the new church year is——*Earnestness.* Earnestness in *what*? you ask! Earnestness in efforts to make the Thank-offering of the next six months count up in larger totals all over the church than in any previous twelve months.

Can this aim be reached?—*It certainly can!* How?—By every member of every society being *consciensciously* in *earnest* in giving her offerings regularly and systematically herself, and in securing at least one indifferent woman in her own congregation to follow her example.

Think of what next Fall's offerings will amount to if you succeed in doubling the number of givers and have all the women of the church—*for once* in *earnest*.

Have you ever taken up your dictionary to find the real definition of the word *earnest*? Read it! It is as follows:

Ardent—in the pursuit of an object.
Eager- to obtain or do.
Zealous—with hearty endeavor.
Fervent—with devotion.
Intent—with minds closely fixed.
Serious—not jestingly, but soberly.
Animated—full of life and vigor.
Persistent—to continue steadfastly.
Energetic—with vigorous action.
Sincere—genuinely in earnest.

If these terms can be honestly applied six months hence to the thank-offering workers over the church what may we not expect as a result in figures? "Think ' on these things.

Hopefully Yours,
MRS. MARY CLOKEY PORTER.

Words of Encouragement.

Every missionary society so far as heard from, with one exception, is in hearty accord with the change of time of "Ingathering" of thank-offerings from Spring until Fall.

All are cheerfully falling into line in holding their services for this year in time to report through their Presbyterial delegates to the May Convention at Des Moines, Iowa.

Several societies report having given as large offerings in six months as in the entire previous year. All such will have their names given on the "Honor Roll," at the May Convention.

A goodly number have reported having given *more* from March to October than usually from March to March. These will head the "Honor Roll."

One of the most cheering encouragements is that the new societies being organized in different parts of the church send for thank-offering boxes about as soon as the constitution is adopted. *All such may well expect God's blessing.*

Exhortations.

Let every society be well supplied with Senior and Junior thank-offering boxes early in March or April and not wait until later and thus lose time.

See that Junior leaders are stirred up to do their full part in interesting the boys and girls in the giving of frequent thank-offerings.

As a help in the Junior's Thank-offering Service, order the exercise, "Our Gifts for Jesus," from Mrs. M. C. Porter, 920 Penn ave, Pittsburg, Pa. (Business address). Price 75c per hundred.

As a help in the service of the Senior Missionary Society, or in the congregation, order "The True Worship" from the same address. Price $1.00 per hundred.

As a help in interesting the uninterested in the giving of thank-offerings, distribute freely Miss Katie Hill's leaflet, "Story of First Fruits." Postage per dozen, 1c.

Let every society in the church see that a report of the "Ingathering," with the full amount of offerings given, also the sum given the previous year, be sent *promptly* to the home address of the Thank-Offering Secretary, 15 Marshall ave., Allegheny, Pa.

Remember!—The thank-offerings for 1906 will be received by the treasurer, Mrs. J. B. Hill, 5630 Bartlett street, Pittsburg, Pa., until June 1st, when the account for the current year will close.

Do not forget!—It is never untimely to send in thank-offerings, for as soon as the treasurer closes the account for one year, she opens an account for the next year.

Take Notice!—Read very carefully every word given in the Thank-offering Department of the Women's Missionary Magazine *every month*, lest you miss something you need to know about the thank-offering work.

Pray daily for the success of every department of work under the care of the Women's General Missionary Society. *Reader, it is your work.*

Responsibility.

The question is sometimes asked: Do our responsibilities as members of missionary societies cease with paying our monthly dues?

This question truthfully asserts that every member has a responsibility to her society. Then when does this responsibility cease? Not until prayers are offered *daily* for the cause for which you labor and the workers thereof. Not until you are intelligently informed on the needs of the work undertaken. Not until you are present, on time (when possible), at every meeting. Not until you will have taken your full part on the program, whether in the devotional exercises or otherwise. Not until you will have become an interested listener to others. Not until you will have given cordial greetings to members present. Not until you have expressed kind words of encouragement to those who have had part on the exercises. Not until you "try, try again" every month to induce others to become interested. Not until you will have given into the treasury of the society your full share of the contribution for the work it is pledged to support. *Not until over and above all other gifts you will have given a liberal thank-offering.*

M. C. P.

Young People's Department.

Special for Young Women's Department.

THE command is: "Only fear the Lord and *serve* Him in truth with ALL your heart; for consider how great things He hath done for *you*."—1 S. 12-24; and wishes to do THROUGH YOU.

EVERY Miss should have a mission, says an eminent writer. The truth is every Miss *has* a mission and should accept her mission to *take* Christ to every creature.—Math 28-29.

LISTEN: Miss Sue Cooper White sends greetings to the young women traveling in foreign lands. She laments that some o[illegible] are named by temples to heathen deities, nestling in the choicest spots. Sailing over the sea in the *Coptic*, her heart is grieved, as was Paul's, to see the worship of the unknown God; Chinese servants on the vessel throwing joss-sticks to appease their gods and *Satan*, in whose personality they may believe so long as they do not recognize the *real ruler*, the Lord Jesus, "Who hath measured the waters in the hollow of *His* hand," and speaks peace to the boisterous waves.

ENVELOPES with the pictures of the missionaries are going fast. Has yo[illegible]s order?

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

GIVE up one meeting, at least, to study the Freedmen's department. These people are the wards of our nation, under the protection of *our flag*. "Old Glory" pleads for them. Have a map of the United States. Notice the *shadow* they make over the entire South-land. Use tiny flags to make the stations and locate *Henderson, N. C.*, as the one where Miss Christianita Totten, the Young Women's Missionary, has charge, as matron. Larger flags may be used, from which items of interest may be read. Booker T. Washington urges that "we judge the race by the best and not by the worst." Fredrick Douglass suggests that "we judge them by the depth from which they have come rather than by the heights to which those blessed with centuries of opportunity have attained."

REMEMBER, we are to begin missionary work at Jerusalem; the Pacific Coast is *real home mission ground*—Harvard Heights is an illustration at hand of how the Spirit is willing to lead into *new and needy* fields. Pray for Miss Anna Torrance, your own missionary there.

AFRICA is the *one country* that is now attracting world-wide interest. It is there our own American mission is located and where Miss Elizabeth McCrory is representing the Young Women's department.

MAY His *name* be better KNOWN and *loved* because of my life, is the motto of Miss Sue Cooper White. The special work is an *opportunity* to make known the name of the Lord Jesus. "For there is *none other name* under heaven given among men, whereby we must be saved."

SET the "ball a rolling" by *cash pledges* sent to the Presbyterial Treasurer and a postal card to the General Secretary at Glenosborne, Pa., and set the figures 2000 moving.

P. S.—The Treasurer's books close on the *fifteenth* of March. CASH from your society means SUCCESS for the Young Women's department.

Yours in His Service
MRS. N. L. WALLACE,
Sec'y Young Women's Work.
Glenosborne, Penna.

FROM Month to Month.

Board of Directors.

The regular meeting of the Board was held Feb 6th, and was opened with devotional exercises conducted by the President, Mrs. Stevenson leading in prayer.

Treasurer reported receipts, disbursments and balances in the different departments for month of January; received $10,031 16, including $864.83 thank-offering; disbursed $8008 82; balance $1820.65.

Statistical Secretary reported having placed the order for the Annual blanks for her department and her action was approved.

Home for Missionary's Children Secretary presented a form of rules for the Home which were adopted.

The Junior Secretary was authorized to get whatever is necessary in the way of blanks for her Annual report.

Freedmen's Secretary reported that Miss Totten would represent the department on the Convention program. The appeal for an organ for Riceville was answered by Miss Boyden, of Fairview, O., who donated the organ and the missionary society paid the expense of sending it to Riceville. These friends have the thanks of the Board and the Mission. Monthly reports received from all the stations but one. The balances on hand in the sewing and clothing departments were ordered sent to the Treasurer Miss McCahon reported 122 visits and 17 meetings for the month of January. Supt. Cotton, of the farm, sent check for $100, proceeds of sales.

Foreign Secretary reported two applications in hand for foreign appointment.

Home Secretary read letters from Miss Montgomery, Mr. Gordon and Mr. Morrison. The matter of sending a field matron to the Warm Springs reservation was deferred for the present. Miss Campbell, of Tama, reported the work there. Letters from Portland recommending Mr. Watson as interpreter for the deaf mutes in that place was considered, and the Board decided to engage Mr. Watson for this work. Miss Torrence was appointed to represent the Home department at the Convention. A lady had a comfort to send to some worthy person, and it was placed.

Parsonage Secretary reported a letter from Boynton, Ind. Ter., thanking the Board for the loan granted. Chester, W. Va., will soon have their plans ready to present to the Board. Letters from Seattle and Tacoma; remittance from Allentown, Pa.

Bills for the Thank-offering department were ordered paid.

Young Women's Secretary reported two new societies: Colona, Pa. and Byesville, Ohio. Mrs. Wallace was appointed to go to Leatsdale to help organize a society at that place.

Mrs. Samuel Yourd.

Mrs. Ellen Orr

We are called upon to record our sense of loss in the removal by death, May 1, 1905, of Mrs. Ellen Orr, for years a devoted friend of our organization. Although, through the infirmities of advancing years, she was for some time unable to be in attendance at our meetings, yet her genuine sympathy and interest were always to be counted upon in our every good work.

We extend to the bereft family our sisterly sympathy in their great loss, and commend them to the source of true comfort in every such hour of bereavement.

We would also admonish ourselves by this providence to double our energies in our Master's cause while the day of service remains, remembering that the night of death may not be far off, when we too will hear the call to rest.

Committee.

Mrs. White.

After an illness of more than a year, Mrs. White died on September 5, at the home of her daughter, Mrs. Elmer Stevenson, in Carrollton, Ohio, and was laid to rest in the Scroggsfield cemetery by the side of her husband, David White, who preceded her to that better land more than fifteen years.

Mrs. White was in her eighty-third year. Born in Beaver County, Pa., she came to Ohio in 1852, where she has since resided, the last sixteen years in East Liverpool.

She was a veritable mother in Israel, and was beloved by her family and every one that knew her. Her sufferings were intense at the last; but she steadfastly refused opiates. She said, "My Savior did not use them."

Mrs. White was the mother of eleven children, six of whom survive her. She was the oldest member of our missionary society, and will be greatly missed by us. May her kindly life and faith in her Lord's promises be an inspiration to us all.

Mrs. M. E. Chambers,
Mrs. J. S. Fowler,
Mrs. J. B. Elliott,
Committee.

Mrs. Margaret McCullough.

A tribute of love to the memory of Mrs. Margaret McCullough, who, after a brief illness, was called home December 4, 1905.

She was a member of the First United Presbyterian Church, Chicago, until its removal; since then she has been actively engaged in missionary work, trying to get an organization in the old field.

We have lost a faithful worker in our society and we miss her in the congregation, Sabbath school, and prayer-meeting, where she was always found if not providentially hindered. Her wise counsel and good judgment, her quiet and devoted life, will be much missed in our work; but the influence of her consistent life will long be felt by us all, and while we lovingly cherish her memory may we learn from her cheerful submission to her Father's will to be also ready.

We extend our sincere sympathy to the son and daughter, and commend them to the care of Him who said, "As one whom his mother comforteth so will I comfort you."

Committee.

Mrs. Shaw.

The Women's Missionary Society of the United Presbyterian congregation, of Colorado Springs, Colorado, would record this tribute of love to the memory of Mrs. Shaw, who was called to her home above February 20, 1905. While mother Shaw was not actively engaged in the duties of the society, she was a real inspiration to those upon whom these duties devolved. The memory of her warm hand grasp, pleasant smile, fervent prayers, linger like the odor of precious ointment to distinguish her as one who has met the Master's highest approval. She hath done what she could. She rests from her labors but her work remains.

As a society we realize our loss, but we know it is her gain, and though she sleepeth yet she will rise again, and be "satisfied when she awakes in His likeness." Words cannot express the love and esteem in which Mrs. Shaw was held by the society, congregation, and all who met her. Possessed of a great missionary spirit, she was always ready to do her part. She gave the sum of $200 for the education of a young girl in India, called by her name, Sarah J. Shaw. Since very young her life was spent in active, faithful devotion to the church she dearly loved. Mrs. Shaw was truly a mother in Israel and is missed everywhere; but she has been called to a higher service, and in her crown are many stars of rejoicing.

Resolved, That as a society we extend our sympathy to the sorrowing sons and daughter left so lonely, and commend them to our great Comforter, the loving Savior. To his tender care may they be enabled to say, "Thy will be done."

Mrs. R. J. Fleming,
Mrs. Fred Dunkle,
Mrs. Gibson,
Committee.

In Memoriam

Seldom has any of our Woman's Missionary Societies been called to part with so many members in the space of ten months as has that of the Second Church, Allegheny. Since last March five of our loved and valued sisters have been called home, leaving us to mourn their loss; and we wish as a society to bear testimony to their earnest Christian character and faithful service.

The first was Mrs. Jeannette McCartney, who was for thirty-one years a devoted member of the Second Church and one of the oldest members of our society. She passed away in March, 1905.

May 19th, Mrs. Sarah Pence was suddenly

called to her heavenly home. For thirty years she had been a loved member of our church and society. Loyalty to her church and devotion to her pastor characterized her life. She was many years engaged in Sabbath school work, and was a liberal contributor to every department of our church work. "Our loss is her gain."

Our dear Mrs. Grant passed away most unexpectedly early in June while her daughter was absent from home, having gone as a delegate to our General Missionary Convention in Oregon.

Miss Sadie Patton, after a short illness, was called from her labors to her reward November 23. From her childhood she had been in the Second Church and became a most faithful and conscientious member, and one of the first members of the missionary society.

Mrs. Elizabeth Patterson, for more than forty years a devoted member of the church and a valued member of our society, fell asleep in Jesus December 4. She was the mother of five children, one of whom went as a missionary to West Africa and died after a few month's service.

These all died in faith and have entered into their eternal rest, and we who remain are comforted by the thought that "Precious in the sight of the Lord is the death of His saints."

MRS. JAMES RICHEY,
MRS. M. F. REED,
Committee.

Mrs J. H. Nelson.

The Woman's Missionary Society of Washtucna, Washington, would offer a tribute of love in memory of Mrs. J. H. Nelson, who was called to her heavenly home June 6, 1905.

She was a charter member of the congregation and a faithful member of the missionary society since its organization. As an earnest teacher in the Sabbath school she is missed; also as one who gave encouragement and help in the Christian Endeavor Society. The interest of her Master's cause was uppermost in her heart and life, and all who associated with her could but feel the influence of her strong and noble Christian character. The deepest impressions of this beautiful life were made in the home, where the devoted father and mother led each member of their family to the Savior.

To the bereaved husband and children we extend our sympathy, and commend them to the care of our Heavenly Father, who loves his own.

MRS. EMMA WILSON,
MRS. C. F. CROOKS,
Committee.

Mrs. Margaret Bogle.

A tribute of love and respect from the Ladies' Missionary Society of Pittsburg, Kansas, in memory of Mrs. Margaret Bogle, who received her summons to that better country, "that is an heavenly," August 13, 1905, at the age of sixty-five years.

For the second time this year, Christ has given the call to come up higher. This time it was to one of our charter members, who was of a modest, retiring disposition, yet had a strong sense of duty and was ever devoted to her family and to the Lord's work; ever ready, willing and anxious to do what was her duty to do. She was known as an earnest and consistent Christian and, although detained by sickness especially during the last few years of her life, she ever kept up the interest in the missionary and all church work. Her memory remains as a precious legacy to her husband and children.

We are sorry to part with this blessed woman, but our loss was her gain. It can now be written of her, "Blessed are dead which die in the Lord."

COMMITTEE.

Mrs. J. H. Tedford.

A tribute of love and esteem from the Ladies' Missionary Society of Mt. Ayr, Iowa, to the memory of Mrs. J. H. Tedford, who was called home August 26, 1905.

The angel of death has again entered our midst and called one of our faithful, conscientious workers. She loved the church and all of its ordinances. She stretched out her hand to the poor. She spent herself so unsparingly for every good cause. She was so thoughtful and interested in the young.

We extend our deepest sympathy for the husband, daughter and son, commending them to the loving Savior, whom she served, and with whom she now abides.

The message to us is, "Be ye also ready, for in such an hour as ye think not the son of man cometh."

MRS. ALICE SOLES,
MRS. EMMA LESAN,
MRS. RUTH CARMICHAEL,
Committee.

Mrs. Agnes Gilkerson.

A tribute of love and respect from the Woman's Missionary Society of Wilton, Ill., congregation to the memory of Mrs. Agnes Gilkerson, who was called to her rest September 17, 1905, at the age of eighty-two years.

Her life was one of active service in the work of the Master. She was an earnest Christian, devoted to her home, hospitable to any needy, and always seemed gifted with wise helpfulness in any good work. Our hearts are filled with sorrow at the loss of a member so deeply beloved.

To the bereaved husband at whose fireside stands the vacant chair of his companion of fifty-nine years, and to the four sons and two daughters, we extend our heartfelt sympathy, commending them to our Heavenly Father, "who doeth all things well."

MRS. N. B. GILKERSON,
MRS. GEO. MORRISON,
MRS. ROBT. BENN,
Committee.

Mrs. Maria C. Brush.

The Women's Missionary Society of the United Presbyterian church of Wyoming, Iowa, wish to offer a tribute of love and respect to the memory of Mrs. Maria C. Brush, who was called to her reward, September 24, after years of patient suffering.

Mrs. Brush was a faithful member of our society for about nine years. Though confined to her home for over three years before her death, her heart was in the work, and she constantly remembered it in her prayers and by her contributions.

To the bereaved husband and friends we extend our sincere sympathy, and pray that God will comfort them in their sorrow.

"Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

Mrs. C. F. Hoffman,
Mrs. J. A. Day,
Mrs. W. J. Beckwith,
Committee.

Miss Mary Patton.

The Ladies' Missionary Society of the United Presbyterian church of Sterling, Kansas, offers this tribute of love to the memory of Miss Mary Patton, who was called to her heavenly home November 8, 1905.

As a society we feel that a sister has passed from our midst to the mansions above. We desire to bear testimony to her Christian character and patience. Although she was weak in body, she was seldom absent from any church service. The separation fills our hearts with sadness, but we are thankful that she was permitted to live and labor so long among us. In her death we recognize the voice of God saying unto us, "Be ye also ready."

We extend our tenderest sympathy to the bereaved sisters and friends, and commend them to the Heavenly Father who doeth all things well.

Mrs. C. B. Byall,
Mrs. Jennie Alexander,
Mrs. M. J. McKinney,
Committee.

Mrs. Mary Dunlap.

The Women's Missionary Society of the United Presbyterian Church of Aledo, Ill., desire to offer a tribute of respect to the memory of Mrs. Mary Dunlap, who died November 12, 1905.

Her heart's desire while on earth was to serve her Master. Now she has been called to a higher service, in the land where there is no more sorrow neither pain nor crying, she still serves Him.

Committee.

Mrs. Chester Henry.

The Woman's Missionary Society of the United Presbyterian Church of Goldfield, Iowa, wish to offer this tribute to the memory of Mrs. Chester Henry, who was called away November 12, 1905.

We as a society would bear testimony to her quiet, unassuming Christian character. By her zeal, beautiful life, and sweet spirit, she endeared herself to all who met her, and was an inspiration to noble living; and her triumphant death was a testimony to the power of the gospel of Christ. We shall miss her kindly face among us as her seat in the church, prayer-meeting and missionary society was seldom vacant.

But we bow in humble submission to His will, "Who doeth all things well," and extend to the bereaved husband and family our sincere sympathy, commending them to the great Comforter in whom she trusted. Our prayer is that her sustaining grace in God be ours.

Mrs. T. R. Beveridge,
Mrs. L. P. Stevenson,
Mrs. John Henderson,
Committee.

Mrs. Mary E. Wherry.

The Ladies' Missionary Society of Fairview, Ohio, United Presbyterian congregation, desire to place on record this tribute of love and respect to the memory of Mrs. Mary E. Wherry, who was called from her labors on earth to her heavenly home November 14, 1905.

As she lay in her casket, she looked so calm, and peaceful. She was kind, gentle, and unassuming, always willing to help in any way she could. She worked willingly while on earth, and now she has entered that rest, which remaineth; for the people of God.

Resolved, That while we mourn her loss, we can cherish sweet memories of her, and rejoice that she has gone to be with Christ, which is far better.

Resolved, That we extend our sympathy to the brothers and sisters, but more especially to her two daughters, and we commend them to Him "who doeth all things well."

Mrs. Benj. Giffee,
Mrs. Anna McGracey,
Committee.

Mrs, Agnes Atchison.

The Woman's Missionary Society of Waitsburg, Washington, desire to offer a loving tri-

(Continued on page 339)

Treasurer's Report for the Month of January, 1906.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS.	Medical and Foreign General.	Foreign Schools.	Foreign Salaries.	Home Missions.	Indian Missions.	Freedm'ns Missions.	Junior Special.	Church Extension and Parsonage	Minister'l Relief.	Payment on Parsonage Loans.	Returned on Loan Inv'stm'ts	Home for Mission-aries' Children.	Women's Asso. Work			Contin-gent Fund.	TOTAL.
													Orph-ans' Home.	Memo-rial Hospt'l	Home for Agd People		
Allegheny		$25 00	$165 00	$70 00		$99 00											$359 00
Arkansas Valley	$2 00		58 00	5 00	$2 00	2 00											69 00
Beaver Valley	25 00	15 00	8 00	28 00	10 00	41 00							$11 00	$4 00	$11 00		153 00
Butler	14 00		87 00	20 00	32 00	10 00		$5 00	$5 00								173 00
Caledonia	9 10			7 00		7 00		7 00									30 10
Chartiers	68 11		302 00	110 00		25 00	$46 00	15 00	1 00			$1 00	16 00	11 00	6 00		601 11
Chicago	32 00	20 00		16 00				10 00									78 00
Cleveland			125 00	15 00	9 00			13 00	8 00			4 00					174 00
College Springs			100 00			5 00											105 00
Colorado		10 00	62 50														72 50
Delaware	20 00			17 00										15 00			52 00
Des Moines	2 00	5 00	113 00	19 00	18 00	23 00			1 00			1 00					182 00
Detroit						12 00											12 00
Frankfort	3 65			10 00	5 00												18 65
Garnett	7 00		26 00	2 00	6 00	9 00											50 00
Illinois Southern			85 00														85 00
Indiana					19 00	16 00											35 00
Indiana Northern	17 00			16 00		6 00		6 00									45 00
Kansas City			32 75			5 00											37 75
LeClaire		30 00		10 00	14 00												54 00
Los Angeles	51 00		5 00														56 00
Mansfield	31 65	25 00	82 50	11 55		11 60	8 00	4 00									174 30
Monmouth		10 00	85 00	11 00		6 00											112 00
Monongahela	180 00	20 00	247 00	174 00	25 00	67 00		12 00	2 00				4 00		4 00		735 00
Ohio First	36 00	5 00	125 00	17 00	22 89	1 00	17 50	23 70	1 00				3 00	4 00	3 00		272 09
Omaha			65 00	18 00	10 00	10 00	1 00	3 00	3 00								110 00
Oregon	6 00		45 00			10 00							1 00		1 00		63 00
Philadelphia	35 00			5 00		5 00							5 00	7 00	5 00		62 00
Pittsburg																	
Oklahoma	2 00			1 00		1 00		1 00									5 00
Princeton	7 00	6 00		20 00	5 00	10 00											48 00
San Francisco	16 00		57 50	2 00		13 00		2 00									90 50
Steubenville	10 00	42 00	30 00	50	5 63	10 00			25 00								123 13
Vermont		1 50	15 00	3 00		36 11											55 61
Westmoreland			*700 00														700 00
Wheeling	53 00	25 00		53 00													131 00
Xenia	87 00		345 00	7 00		17 00	26 00		10 00								492 00
Mr. and Mrs. Paden			50 00														50 00
A Friend			125 00														125 00
North Bend Cong , Nebraska			125 00														125 00
Norris Square S. S., Philadelphia			125 00														125 00
A Friend	3 00																3 00
Tenth S. S., Philadelphia			125 00														125 00
Miss Jane K. Denham		100 00				100 00											200 00
Robt. J. Dodds						18 00											18 00
Warm Spring Cong	14 00																14 00

Henderson, N. C.						75 00											75 00
Camden, Ala.						20 00											20 00
First Tacoma, Wash.										$75 33							75 83
Dales Memorial, Philadelphia										248 50							248 50
Third Des Moines, Iowa										50 00							50 00
Brinton Avenue Church, Braddock										55 50							55 00
Siewart Station, Pa.										166 50							166 50
Sioux City Cong.										100 00							100 00
Chariton Cong.										137 20							137 20
East McKeesport Cong.										63 83							63 83
Golden, Ill.										13 88							13 88
Moline, Ill.										48 06							48 06
Winterset, Iowa										33 30							33 80
Jr. Miss. Ass'n, All'y and Mono. Pres.							10 00										10 00
Thirty-third Street, Pittsburg											$400 00						400 00
Second, Providence, R. I.											500 00						500 00
Dividend, railroad stock	60 00					60 00											120 00
Interest, Monongahela Bank																$15 13	15 13
Interest, Pittsburgh Bank for Savings																20 00	20 00
Interest on Bonds	210 00															150 00	360 00
Interest, Colonial Trust Co.																50 00	50 00
Interest, Industrial Bank																203 36	203 36
Totals	$1,001 51	$339 50	$3,516 25	$668 05	$183 52	$743 71	$108 50	$101 70	$56 00	$992 10	$900 00	$6 00	$40 00	$41 00	$30 00	$438 49	$9166 33

*Toward salary of E. O. Kyle ($100 to be used each year for seven years), contributed by "A Friend of Missions."

MRS. J. B. HILL, TREAS., 5630 Bartlett Street, Pittsburg, Pa.
MISS E. D. BROWN, ASSIST. TREAS., 3501 Fifth Avenue, Pittsbu5g, Pa.

(Continued from page 37)

bute to the memory of Mrs. Agnes Atchison Horner, who entered into rest November 22, 1905.

It has seemed good to our Father, who doeth all things well to remove from us one who for two years was our honored president, and who was eminently faithful and efficient in the performance of her official duties.

She was a woman of rare gifts and judgment, and these qualities, governed by a consecrated and sympathetic heart, caused her to be greatly endeared to all who knew her.

We tender our sympathy to the bereaved family and commend them to the great Comforter in whom she trusted.

MRS. ETTA MCGRANAHAN,
MRS. ALICE WINCHEL,
MRS. CLARA PHILIPS,
Committee.

Miss Elizabeth Andrews.

A tribute of love from the Women's Missionary Society of the United Presbyterian church, South Kortright, New York, to the memory of Miss Elizabeth Andrews, who died November 22, 1905.

It is with sadness we record the death of our dear friend and sister in Christ. We feel our loss both as a congregation and society. The Master's work was dear to her heart; the gates of Zion her delight.

Miss Andrews was one of our charter members. She was of a most self-sacrificing disposition and faithful to duty, and so long as health permitted, was ready for whatever good work came before us. We shall miss her quiet, thoughtful face, her loving presence in our meetings; but we are grateful for her noble example of faithful Christian living. May we not by it be incited to greater diligence in the Master's service.

To her loved ones we extend our most tender sympathy, and may our Heavenly Father comfort them with his own precious words.

COMMITTEE.

Mrs. Sarah Deyeo—Mrs. Margaret McEachron.

During the last quarter of the year, our missionary circle has lost by death two of its members, November 3, Mrs. Sarah Deyeo; December 7, Mrs. Margaret McEachron.

Resolved, That the members of the Woman's Missionary Society of Argyle United Presbyterian church, express their sympathy to the family of Mrs. Deyeo; and may they be comforted with the promise, "There shall be no more Death, neither sorrow or crying, neither shall there be any more pain."

Resolved, That in the death of Mrs. Margaret McEachron, her family and the missionary society, have lost a willing worker. Her life was quiet and unassuming. Yet always thoughtful of the welfare of those about her. The God in whom she trusted has promised, that "in his presence is fulness of joy, and at his right hand are pleasures evermore."

Resolved, That we extend to the bereaved families, our sincere sympathy and pray that God will comfort them in their sorrow. The same hand that sunders can again unite us.

Mrs. Mary Milliman,
Mrs. Esther Smith,
Mrs. Jennie Smith,
Committee.

Miss Annie King.

We, the members of the Woman's Missionary Society of Pasadena, Cal., desire to place on record our appreciation of the character and worth of our sister, Miss Annie King, who was called to her eternal reward December 7, 1905.

Nobly did she fulfill her mission as daughter, sister, and fellow-worker. We shall miss her cheerful, inspiring presence in our meeting, and ever cherish the memory of her friendship.

We bow in submission to the Divine will and commend the sorrowing family to a loving Father's care.

Committee.

Mrs. J. C. Barber.

A tribute of love and respect to the memory of Mrs. J. C. Barber, who fell asleep Christmas, 1905.

Since it has pleased the all Wise Father, to take unto himself one, who delighted to serve the Master, it is with heartfelt sorrow, that we, as members of the Women's Missionary and Ladies' Aid Societies of her beloved church, bow to His will, knowing that "He doeth all things well."

We extend to her bereaved ones our sympathy and commend them to the Savior whom she loved and served.

She said "Good night" and in the shadows walked in the valley, and crossed the still waters, fearing no evil, for He was with her. May we all in a fairer, brighter clime bid her "Good Morning"—

Mrs. J. O. Stewart,
Mrs. Henry Townsley,
Mrs. Lida Archer,
Committee.

Mrs. America Andrews.

The Ladies Missionary Society of the Second United Presbyterian church of East Liverpool, O., desire to place on record a tribute of love and respect to the memory of Mrs. America Andrews, who was called to her heavenly home, January 20th, 1906, aged 68 years.

She was one of our oldest members and was always ready and willing to extend to the society any help she could. She lived a conscientious Christian life. Her love for the Savior was deep and abiding, and she was ever ready to do His will.

We, as a society, mourn the loss of our sister and friend, yet we feel assured that her work was done and that she is at rest. To the bereaved husband, sons and daughters we extend our tender sympathy in this their hour of great sorrow, commending them to our heavenly Father "Who doeth all things well."

All is of God, if he but wave his hand
  The mists collect the rain falls thick and loud,
Till with a smile of light on sea and land
  Lo ! He looks from the departing cloud.

Angels of life and death alike are his,
  Without his leave they pass no threshold o'er.
Who, then, would wish or dare, believing this,
  Against his messengers to shut the door.

Mrs. D. A. Mackintosh,
Mrs. W. H. Kinney,
Mrs. Elmer Ralston,
} Com.

Mrs. Isabell Arnold.

The W. M. S. of the Second U. P. church of East Liverpool, O., offer this tribute of love and respect to the memory of Mrs. Isabell Arnold, who fell asleep in Jesus on the morning of December 21st, 1905 in the 52nd year of her age.

Although in poor health for some time, at the last the summons came to her as a theif in the night, with this exhortation to us, "Be ye also ready, for in such an hour when ye think not the Son of Man cometh."

We gladly bear testimony to her quiet unassuming Christian character in her home, in the church and in the Society. Owing to the nature of her home duties and the distance she lived from the church, she was not able to meet with us often in person, but we have every reason to believe she was there in spirit and was always ready and willing to help us in the work for the Master when called upon.

We extend our sincere sympathy to the bereaved husband and daughters, commending them to the tender care of the Good Shepherd in whom she trusted. Her last words when being carried from home to be taken to the hospital to undergo an operation was, "The Lord is my Shepherd; I shall not fear."

Committee.

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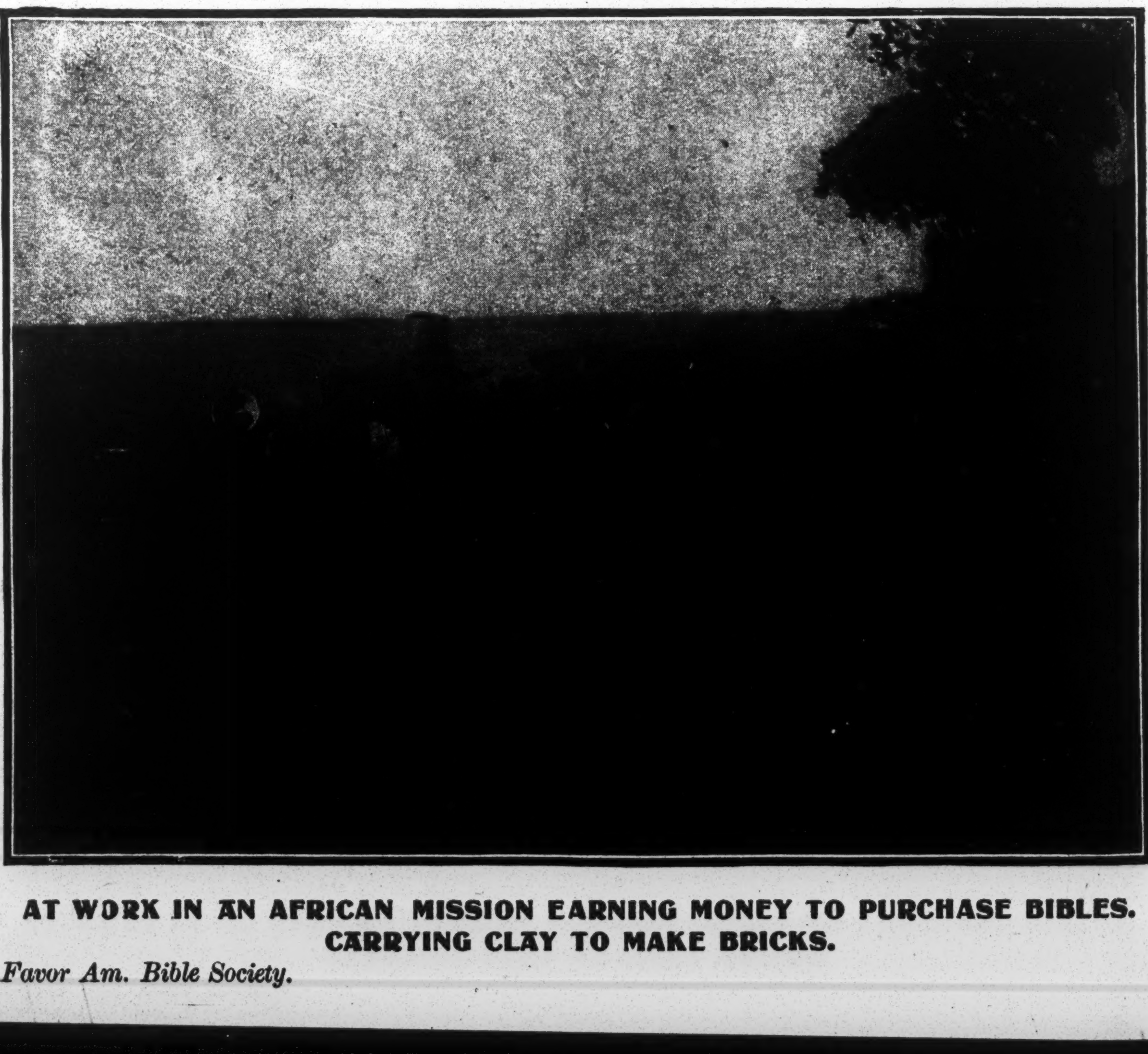

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